THE PALESTINE EXPLORATION FUND

NOTES AND NEWS.

HERR SCHUMACHER reports a discovery of great interest from the shores of the Lake of Tiberias. It has long been known that ancient remains and ruins are scattered about on the small plain south of the modern city. These have never attracted much attention. Robinson tried to prove that the modern town stands on the site of the Herodian city. Herr Schumacher has now, however, traced the whole wall of Herod's City of Tiberias. It is three miles in length, and is in shape an oblong, the long side presented to the Lake. At its south-west corner there rises a lofty hillock, five hundred feet in height. This hillock is crowned with ruins which were noted by Lieut.-Colonel Kitchener, but he could not examine them, because at the time of his survey they were covered with high thistles. The ancient wall of Tiberias ran up, and was connected with a strong wall round this hill; within the wall are ruins, probably of Herod's palace, certainly of a fort. This then was the acropolis of Tiberias, which in the time of our Lord is now proved to have been no mean Galilean village, but a great and stately city, its wall three miles long, and for a mile in length facing the sea from which He saw it, dominated and guarded by Herod's stronghold, built on a hill five hundred feet in height. In the restoration of the country at the time of the Gospel History, the great city of Tiberias will henceforth occupy a large and important place.

The great event of the Quarter, however, has been Captain Conder's announcement that he has found the long looked-for key to the decipherment of the Hamathite or so-called Hittite Inscriptions. On Saturday, February 26th, 1887, the following letter appeared in the *Times*:—

SIR,—It is with great pleasure that I announce, through the columns of *The Times*, a discovery, the news of which I have this day received from Captain Claude Conder, R.E., the discoverer. It is no less than the reading of the mysterious Hittite inscriptions (so-called) which have baffled every attempt to decipher them since their re-discovery in the year 1872. They were first found by Burckhardt in the year 1808. You will observe that Captain Conder at present gives the world only a portion of the results of his discovery. He has, however, read the whole of the inscriptions and all the gems and seals bearing

Hittite legends. He has placed in the hands of Sir Charles Wilson and Sir Charles Warren documents showing how he has arrived at this discovery, and he has in preparation a memoir which will be published, together with complete readings, by the Palestine Exploration Fund without any delay. In anticipation of his memoir, I have only to say that the questions raised and the points illustrated by this discovery promise to equal in interest those of the cuneiform inscriptions or the hieroglyphics. One point only I will here mention, that it throws great light on the early chapters of the Book of Genesis, and explains certain names in ancient history which have hitherto been impossible to explain.

From what Captain Conder has told me, I think we may hope to produce his memoir before the end of next month. Meantime, there are reasons why the language in which the inscriptions are written and the manner in which the discovery was arrived at should be kept back until the memoir is completed and the whole story can be told at length.

I must add a word of congratulation to Captain Conder, whose patient researches into this subject for the last four years have at length been so brilliantly rewarded.

I remain, Sir, your obedient servant,

JAMES GLAISHER,

Chairman of the Executive Committee.

Palestine Exploration Fund,
1, *Adam-street, Adelphi, W.C.*

Chatham, Feb. 24.

TO THE CHAIRMAN PALESTINE EXPLORATION FUND.

SIR,—The decipherment of the curious hieroglyphics found at Hamath, at Aleppo, at Carchemish, and throughout Asia Minor has for many years been considered one of the most interesting questions of Oriental archæology. Many attempts have been made to read them, but none of these could be considered successful so long as the language of the texts remained unknown. It has been my good fortune within the present month to discover what that language is, and I shall, I think, have no difficulty in convincing Oriental scholars of the reality of this discovery, since not only the words but the grammar as well can be demonstrated to belong to a well-known tongue. In fact the discovery once made seems so simple and obvious that I can only wonder that it has not previously been observed.

The complete reading of the texts is still attended with difficulty—first, because of the mutilated and decayed condition of the inscriptions; and, secondly, because of the imperfections of the published copies; while in some cases symbols only once or twice repeated must remain obscure until further examples can be obtained. I have no doubt, however, that careful study of the original texts will clear up many of these minor difficulties when once the simple and obvious key to the language is recognised. I have no doubt, also, that it is already quite possible to understand the sense and character generally of all the ten principal texts at present known. I may observe that this character is known to have been used in 1400 B.C., and it is probably very much older.

Pending the preparation of a memoir on the subject, in which I propose to give a complete analysis, I attach the readings of the more important and certainly decipherable of the inscriptions. It appears that they are invocations

to the gods of Heaven, Ocean, and Earth—exactly the deities (including Set) whom we know from Egyptian and cuneiform tablets to have been adored by the Hittites and by other tribes of Asia Minor. This we ought to have already suspected, since the inscriptions in some cases occur on the basreliefs of deities. It is, no doubt, a disappointment to find that they are not historical, but I shall be able to show that they furnish, nevertheless, very important historical deductions, and throw a new and most astonishing light on the early history of Western Asia and of Egypt.

The discovery will, no doubt, be regarded with some incredulity until it can be demonstrated by a full account of the grammatical reading of the inscriptions, the construction of the sentences being apparently one of the main reasons why these inscriptions have not previously been understood. I have therefore placed in the hands of two well-known Orientalists (Sir C. W. Wilson and Sir C. Warren) a statement of the basis on which the discovery rests, which will serve to show that the method is not arbitrary, and that the deductions are of primary interest to all students of Oriental history.

The following (subject to improvements) is the reading of the more important texts. The first is a prayer to the sun:—

"May the Holy one mighty and powerful hear the uprising prayers. I call upon the Most High. . . . I adore my Lord. . . . Shine Lord. Great Spirit so be it. He gives me the rain of Heaven."

A second prayer is addressed to the god of water and of the sky and ocean:—

"I pray . . . to my God of the Water, the stately Lord of Water, the God of Heaven. I make an inscription in his honour. I extol him. I cause a great libation to be made as an offering. I make an offering to the Most Holy the King of the Water. I call on the (strong?) Lord the mighty one. The (strong?) King (strong?) light: Chief God of Heaven. . . . I offer to. I cry . . . I extol (him) praying for water."

In a third text we read as follows:—

"To Thee the mighty one . . . the powerful, the Chieftain, the acknowledged Lord be prayers made. . . . I cry with prayer to the Holy one the great Lord . . . to God and Goddess both I cry to the great spiritual. . . . Amen. I . . . to my Water God. He Set my Water God . . . chief . . . I cry to. To the beneficent god of dawn . . . I cry. To my Holy one. (May he make . . . my supplication?) Offering a libation to the God of Heaven. . . . I cause an excellent libation to be offered to him. . . . Accept my most excellent libation. The crescent moon I greatly . . ."

This text is much injured and contains several very unusual emblems, but of its general sense there can be no question.

Another long text of the same character I have also translated, but the mutilated condition leaves it full of gaps. Altogether I have applied the language to ten of the principal texts. The seals and gems with similar characters are not difficult to read. Finally, the bowl found at Babylon appears to be a magic bowl like several already known inscribed in Hebrew characters. I have no doubt that further study will suggest improved and extended readings, but I do not expect that the substantial facts will be called in question. I ought, in conclusion, to say that I owe my discovery in great measure to the kind

encouragement which in 1883 I received from Professor Sayce in studying the texts for the first time. His own reading of a short bilingual is confirmed in a remarkable manner, though not exactly as he expected.

I have the honour to be, Sir, your obedient servant,

C. R. CONDER, Capt. R.E.

Captain Conder further writes as follows :—

"I should like clearly to explain in the *Quarterly Statement* what it is that I have discovered concerning these hieroglyphs. The attempts of the Rev. Dunbar Heath and the Rev. C. Ball are based on the supposition that the language is Semitic, and the emblems either letters or letters and determinatives. These views are directly contrary to the conclusions of such scholars as Professor Sayce and M. Chabas; and Mr. Hyde Clarke, in 1880, pointed out that the emblems must be syllabic, and the language probably Turanian. In fact, as the texts are older than 1400 B.C., it is highly improbable that the emblems would be alphabetic.

"Professor Sayce, while pointing out that the Hittite language could not have been Semitic, has only gone as far as to suggest an approximation to Georgian. All that I claim to have done is to restore the known sounds of the symbols to the language to which they belong, to show that this was the Hittite language, and to put in the hands of specialists the key which will enable them to make final and complete translations of the texts. My knowledge of the language does not enable me to do more than this, and I ask those who are real authorities on this ancient tongue to show some indulgence for my probable mistakes, if they are satisfied (as I think they will be) of the soundness of my principles of decipherment.

"The Memoir which I am preparing consists of the following sections :—

1. History of the Discovery.
2. Rules for Translation.
3. The Commoner Emblems.
4. The Gods and Religious Ideas.
5. The Grammar (General Remarks).
6. The Cypriote Connection.
7. The Cuneiform Connection.
8. The Egyptian Connection.
9. The Canaanite Connection.
10. Other Connections.
11. Summary.

Analysis of 28 Inscriptions.
Final Note.
Vocabulary.

"Five plates and some cuts of the symbols will be given; but Dr. Wright's 'Empire of the Hittites' will be required still by the reader for good copies of the inscriptions."

The Memoir will take the form of a book in form and appearance similar to Captain Conder's other works. It is now in the press, and will be ready very soon after Easter. Messrs. Bentley & Son are the publishers, and the price will be probably five shillings. As stated by Captain Conder, plates illustrating the

symbols are preparing for it. The work referred to by Captain Conder, Dr. Wright's "Empire of the Hittites," is published by Nisbet & Co. It contains all the inscriptions hitherto found in the Hamathite character carefully figured.

Herr Conrad Schick's researches on the Hill of Ophel promise to be of great value. He is going to follow up the research, of which an account is given on page 112.

Another large packet has been received from Herr Schumacher, with an important memoir and additions to the map. An analysis of this paper will appear in the July number.

The following letter appeared in the *Times* of March 30th. It is not yet certain whether permission can be obtained to photograph, plan, and figure the remarkable monument described. Steps have been taken to get the necessary authority, and we hope that before next July we may be in possession of a more accurate and complete description.

SIR,—I have just received through Dr. Henry Jessup, of Beyrout, the following letter regarding the discovery of a most interesting tomb temple at Sidon. Mr. Eddy's observations were made under great difficulties, and do not claim to be complete, but his hasty description will awaken widespread interest. Dr. Jessup adds that no inscriptions have yet been discovered, but Phœnician letters might easily escape notice during a hurried examination in bad light. Professors Porter and Fisher, of the Protestant Syrian College, Beyrout, have left for Sidon, with photographic apparatus and magnesium wire, in the hope of obtaining pictures of the sculptures. A Turkish guard is standing over the shaft to prevent the removal of the statues.

Dr. Jessup, writing later, adds:—"The west chamber is found to contain a marble sarcophagus, with painted figures (sculptures) in lavish profusion of the most exquisite designs—a very gem of Greek art."

The discovery at Sidon may turn out to be of very great importance artistically and archæologically. The treasure will probably be consigned to the archæological limbo at Constantinople. If they cannot be brought to London for the use of the world, could they not be preserved *in situ?*

I have the honour to be yours obediently,

W. WRIGHT, D.D.

British and Foreign Bible Society,
146, *Queen Victoria Street, London, E.C., March 28th.*

LETTER OF THE REV. W. K. EDDY, AMERICAN MISSIONARY, DATED SIDON, SYRIA, MARCH 12TH, 1887.

About a mile north-east of the city, in an open field above the line of the gardens, was found a shaft, open at the top, about 30 feet square and 35 feet or 40 feet deep. When this was excavated, doors were found on the four sides of the perpendicular walls leading to as many chambers. Entering the south one first, we found it about 15 feet square, cut out of the solid rock, roof and sides all of rock, but a built wall between it and court of shaft. Entering, two

sarcophagi met the eye, the one on the right of black marble highly polished, with lid of peaked shape, very little ornament; the one on the left of purest white marble of dazzling brilliancy and enormous size. Remembering that we saw these only by the flickering light of a candle, and in an atmosphere so dense with carbonic acid gas, that a candle held near the bottom went out, and that one soon became faint, it will be easy to see that guesses at measurements may be very faulty.

This sarcophagus was 11 feet long, 5 feet wide, and 12 feet high. The body was of one piece, and also the top of another solid block. The top was a grand arch of shining marble, the front of which was divided by a line into two panels, and so the back. At the four sides were four projections with noble lions' heads. On each panel was a symbolical figure, body of animal, head of eagle, with uplifted wings facing each other. Below, on the front of the tomb, beneath a very elaborate cornice, were two Centaurs facing each other and trampling on a warrior who strove to defend himself by a shield. On the sides, which were alike, were first two human figures with four spirited horses ahead of them; some of the horses have their heads turned back; and beneath the horses' feet a lion on the one side, and a boar or hyena on the other; then two more figures with four more horses.

At the back, in the upper part were also figures, bodies of birds, heads of men (if I remember aright), with beautifully extended wings. Below, two Centaurs carrying a captured stag between them. The cloaks falling from the shoulders of these Centaurs had lions' heads in the corners. One Centaur carries the branch of a tree like a gigantic arrow upon his shoulders. Below these figures all around was a band of figures quite small and exquisitely cut, representing hunting scenes, &c. This was partly covered with stones, so that we could not see it. The workmanship of this was good, but not remarkable. A hole had been broken in the front through which the contents had been rifled, but in general it was in a fine state of preservation. Three skeletons and five dogs' heads. From the long noses of the latter it is easy to infer they were hunting dogs.

The east chamber had also two sarcophagi, one small and plain, but on the left; while the larger one was on the right. This was the finest thing I remember to have seen in stone. A Greek temple, formed of finest marble, translucent as alabaster. The roof is slanting and carved to represent flat tiles, with strips of metal covering the joints, and pretty carved knobs where these strips cross the ridge. At the ends of the ridges are carved ornaments. The sides of the sarcophagus rise up above the eaves.

On the upper projections was a representation of the funeral procession, mourning women, two horses without saddles or trappings, but with men walking by them. A chariot with four horses—man in the chariot—then four more horses drawing the funeral car, more figures. In front three figures above and three on a strip below, all symbolizing grief. This top is all of one piece, and has the right upper corner broken open in order to rifle the tomb. The great beauty was the body of the temple, with a porch of columns all about it; and in the porch between these stood 18 statues, about 3 feet in height, not discoloured nor touched by dirt, as beautiful as if finished yesterday; of the finest art, muscles and form showed through the drapery. Each one of these eighteen would be a gem of itself—not a scratch nor a flaw anywhere. All the carving on this temple,

cornices, friezes, columns, &c., in perfect lines, as perfect and sharp as could be wished. Below is a band covered with representations of hunting scenes, &c. The imperfect view we could get of this was enough to fill us with enthusiasm. I cannot describe all the details—dragons, dogs' heads, mourners, &c.; thirty human figures above this band, &c.

North room, plain sarcophagus. West room has four sarcophagi which I have not yet seen.

I forgot to say that this temple has painted figures—cloaks, flowers, eyes with black pupils; paint mostly now gone. West room is said to be the finest of all.

The following additional particulars have been received by Dr. Wright:—

"The western door led into a small room from which we passed by a south-west door to another chamber, where there were four sarcophagi, three of white marble, and more or less ornamented with vines, &c. The large tomb is about 12 feet long, 5 wide, and 4 high to the eaves, and 2 feet to the side. This far exceeds all the other sarcophagi seen before. Professor Porter, of the American College, in Beyrout, says that he saw nothing to equal it in the collection at Athens, and very little in sculpture finer anywhere. The excellence consists in richness of ornament, force of the passions expressed, the variety of costumes depicted, the freshness of the painting of the costumes, the fineness of the polish, and great variety of subjects represented. The main features are battles. Two classes of warriors are represented: soldiers with casque helmets, tunics, short swords, some wore flowing cloaks painted red, but their tunics were blue, eyes also painted blue, these were mostly mounted on horses. The other class of soldiers had a peculiar head-dress, a peaked cap with tassels, and a cloth wrapped about the sides of the head, and also across the face below the nose; the rest of the costume was scanty.

"The upper part of the sarcophagus was loaded with ornaments. There were four beautiful lions on the corners. The tiles were not flat, but carved and also hollowed somewhat like caves. Had the tiles been flat the round edges would have suggested scales of fish. The line of the base of the slope had on it at intervals human heads with a surrounding of leaves, out of which they seemed to peer. Below, on the edge of the eaves was a row of stags' heads with horns. On the main body of the sarcophagus there was first a row filled with geometrical figures, below a receding cornice of cup and almond, or fruit of some kind; then a strip of exquisite vine tracery, with the background painted. Below, a fierce battle, with the dead and dying, horses rearing and plunging—a very spirited representation. On the other side a hunting scene: a hunter barbarian stands up with outstretched arms, having just discharged an arrow. A man on horseback as if thrusting with spear; then in front another horseman, and a lion has fastened upon the neck of his horse; the nostrils of the horse are dilated, and the skin is wrinkled above the nose. It is impossible to describe the many scenes depicted in this marvellous work of Greek sculpture.

"P.S.—A later note just received from Mr. Eddy states that the labourers are still excavating, and 'now as they go deeper they uncover others, so that the total number is now sixteen. The last seven I have not been able to see, but all descriptions indicate that they are of Phœnician or Egyptian type.'"

The illustration serving for frontispiece is presented by Mr. William Simpson to the Committee. It is a reduced sketch taken from a large water-colour drawing, and will be exhibited at the Royal Institute of Water-Colour Painters in May next.

The "Memoirs of Twenty-One Years' Work" is now in its third thousand. Subscribers *are earnestly requested to use this book as a means of showing what the work has been, and what remains to be done.* Copies are given to every subscriber who wishes to have one, and additional copies can be procured at a great reduction in the price, *by subscribers only*, by writing to the central office.

The Palestine Pilgrims' Text Society propose to issue in the course of this year—

1. The Bordeaux Pilgrim (ready).
2. Arculfus de Locis Sanctis (in the press).
3. La Citez de Jherusalem (in the press).
4. The Travels of the Russian Abbot Daniel (under correction).

The works already issued are—

1. Antoninus Martyr.
2. Sancta Paula.
3. Procopius.
4. El Mukaddasi.

The subscription is one guinea. New members can have copies of works published in previous years at a reduced rate. Members are requested to forward their subscriptions to the Hon. Secretary without being reminded.

Will all the subscribers to the Palestine Fund remember—(1) that it helps the Committee very much if subscriptions are paid early in the year? (2) Next, that it saves a great deal of trouble if they are paid to Coutts & Co. direct by a Banker's order? and (3) That whenever they are due it saves a great deal of labour if they are paid without waiting for a reminder? The clerical staff of the Society is small, and it is greatly desired not to increase the management expenses, and not to overburden the work of the office.

The following books are now published uniform in size and appearance:—Conder's "Tent Work"; Conder's "Heth and Moab"; Schumacher's "Across the Jordan"; "The Memoirs of Twenty-One Years' Work." Conder's "Syrian Stone Lore" will also be added to the list. Subscribers can have the whole set, together with Hull's "Mount Seir," for 25*s.* carriage free.

The long-promised List of Old Testament Names is in the printer's hands. Mr. Armstrong has also prepared a new list of photographs arranged alphabetically according to those Bible names which are illustrated by photographs. This list is also in the printer's hands, and will be ready before the end of May. Those who wish for a copy of either may send in their names.

Mr. G. E. Stewardson, Assistant-Secretary of the British Association, has completed the great Index for the "Survey of Western Palestine." It is hoped

to get this ready very shortly. A circular on the subject will be sent to every one who possesses the great work of the Society.

The income of the Society, from December 12th, 1886, to March 30th, 1887, inclusive, was—from subscriptions and donations, £984 13*s.* 11*d.*; from all sources, £1,144 4*s.* 2*d.* The expenditure during the same period was £954 6*s.* 7*d.*, viz.: on Exploration, £261 0*s.* 1*d.*; on Publications, £379 3*s.* 4*d.*; on Office, £114 3*s.* 2*d.*; and on Reduction of Debt ,£200. The Balance Sheet for the year 1886 will be presented in the July *Quarterly Statement*. On March 30th the balance in the Banks was £385 15*s.*

Subscribers who do not receive the *Quarterly Statement* regularly, are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

The only authorised lecturers for the Society are—

(1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects :—
The Survey of Western Palestine, as illustrating Bible History.
Palestine East of the Jordan.
The Jerusalem Excavations.
A Restoration of Ancient Jerusalem. Illustrated by original photographs shown as "dissolving views."

(2) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows :—
The Survey of Western Palestine.
Jerusalem.
The Hittites.
The Moabite Stone and other monuments.

(3) The Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.

(4) The Rev. George St. Clair, Bristol Road, Birmingham, has resumed his Lectures for the Society. He is at present in the Holy Land, but is expected to return about the middle of April, when he will be ready to make engagements either for the summer or the autumn.

ERRATUM.

In January *Quarterly Statement*, page 47, the plan of the Mosque el Aksa should have been described as "according to Mukaddasi," while that on page 49 should have been described as the "Mosque el Aksa as it is."

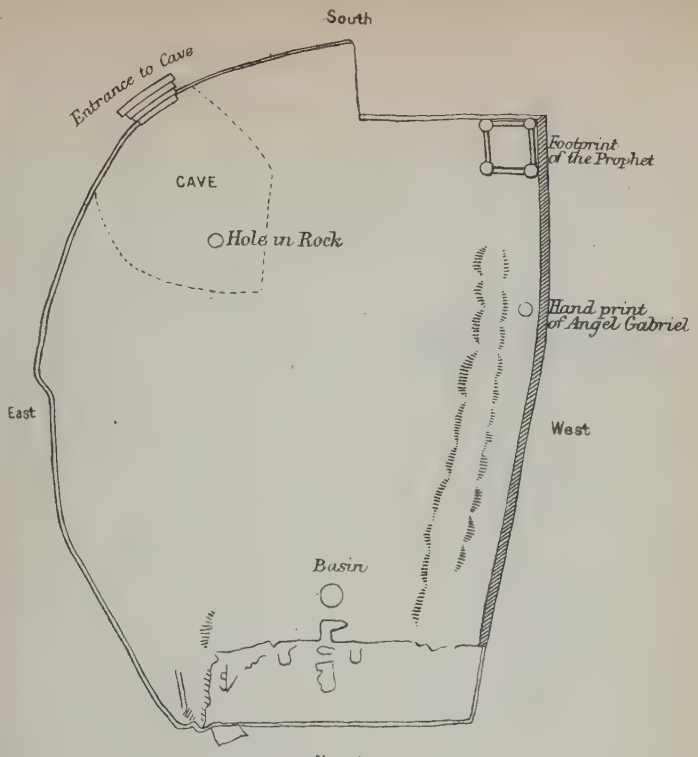
THE SAKHRAH.

The view is taken from the north-west corner, and has not been done from that point of view before. This shows the western side of the rock, and from its appearance it may be supposed to have been hewn all along at some time or another. There are towards this side, on upper part of the rock, some parallel ridges, where are also signs of the use of a tool. As these are rather the worse for time, it might be assumed that the cuttings belong to a long past date. Another peculiar feature which is visible in this illustration of the rock, is a hollowed-out basin on the upper surface near the north end. Immediately in front of this there is a recess cut out of the rock, evidently intended for the person officiating to approach the basin. In front of this are two or three slabs of stone, which seem as if intended for a paved way by which to enter the recess. It will be noticed that most of the north side of the rock has also been scarped with tools.

Some say that the basin was used for slaying the sacrifices in at the period of the Temple Service, and that the blood flowed from that spot to the hole through the rock to the cave; but this seems altogether incredible. In the first place, the blood could not possibly have passed over such a great distance with so many irregularities on the surface of the rock; and in the second, the theory that the animals were killed here does not agree with what we know of the Temple rites.

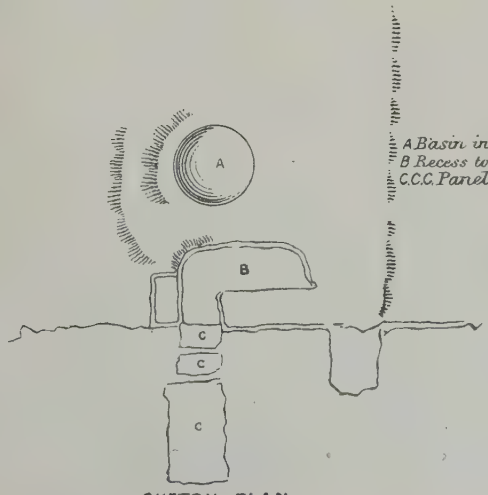
The drawing and plans have been presented to the Society by the artist, Mr. William Simpson. The finished painting, from which the drawing is taken, will be exhibited at the Royal Institute of Water-Colours in May.

THE SAKHRAH OR SUMMIT OF MOUNT MORIAH, JERUSALEM



THE SAKHRAH.

SKETCH PLAN

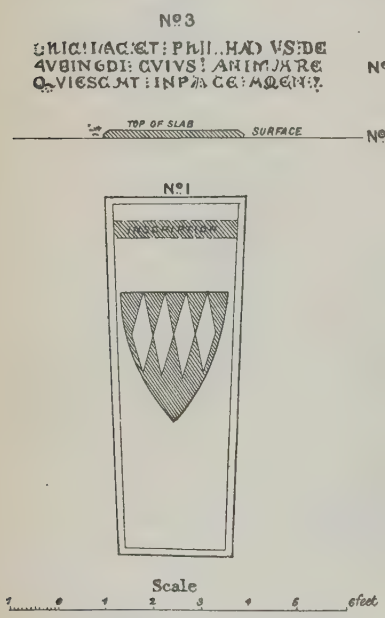


SKETCH PLAN

SHEWING BASIN IN ROCK, AND THE APPROACH TO IT

THE TOMB OF PHILIP D'AUBIGNÉ AT JERUSALEM.

HAPPENING some days ago to call on Mr. Schick, he very kindly showed me the communications he lately received from you respecting the tomb of the English Crusader, Baron Philippus de Aubigni, and the squeezes and drawings which he had in consequence made of it. As some years ago I made this very tomb, and the name of the person it commemorated, the subject of a letter to the *Athenæum*, I told Mr. Schick of this circumstance; and now, at his suggestion, and by his invitation, I have put down the following notes on the biography of a person, the story of whose fortunes would form a very respectable foundation for a historical novel. I venture to hope that the brief sketch will not prove quite devoid of interest to the readers of the *Quarterly Statement*, in case you should indulge me by inserting it in that periodical.



THE TOMB OF PHILIP D'AUBIGNÉ.

The name of de Albineto, de Albineio, de Albenio, de Albinio, de Albinei, de Albinie, de Albini, de Albeni (de Ableni), d'Albigni, d'Aubigni, de Aubigni, d'Aubenye, d'Aubenie, d'Aubeny, d'Aubeney, d'Aubinay (for, like many other mediæval and Norman family names, we find it spelt in various ways before it arrives at the form now in vogue, viz., Daubeney), is of frequent occurrence in the pages of old chroniclers.

The first five of the above forms are all found in the "Historia Major" of Matthew Paris (edition of W. Watts; printed by Hodgkinson, London, 1640).

Taking this work as our guide, we learn that a Richard de Albineio, who died in 1119, in the reign of Henry I, was Abbot of St. Albans.

In 1139, that is, twenty years later, a William de Albineto was castellaine of Arundel Castle at the time that the Dowager Queen Adelais received the Empress Matilda and her brother, Robert of Gloucester, as guests into the said castle. Later on, in 1215, amongst the names of the

nobles who wrested from John Lackland the celebrated Great Charter of Runnymede, that of Philippus de Albeneio (p. 255) or Philippus de Ableni, probably a misprint for de Albeni (p. 262), occurs, and later historical notices seem to indicate that the tombstone in question marks his grave. The events of the reign of John are, I presume, familiar to every English school-child ; it will therefore suffice if I remark, that as he never intended to abide by the terms of the Great Charter he hired a body of foreign mercenaries, and began a war against the barons by laying siege to Rochester Castle, which he captured, in spite of the gallantry of its defenders under Baron William de Albineto, styled by the old historian "vir nobilis et per omnia laudabilis strenuus et in rebus bellicis expertus." As for the garrison, he killed those among them who were of the highest rank, amongst whom were William and Odinevellus de Albineto. During his desolating march northwards, Philippus de Albeneio=Albeneto was with others compelled to accompany him (p. 274). The castle of Belvers=(Belvedere)=Belvoir=Beauvoir fell into the tyrant's hands, its keys being surrendered by Nicolas de Albineto, son of William, who hoped by so doing to save the life of his captive father (p. 275). After the death of John, Phillippus de Albineio was present at the coronation of his son, Henry III of Winchester, a child of eight years of age, whose training was entrusted to his care during the protectorship of the able Earl of Pembroke. He was likewise present at the relief of Lincoln, and the decisive battle in May, 1217 (pp. 289, 295, 298). The Earl of Pembroke died in 1219, and in 1222 Baron (p. 295) Philippus de Albeneio="the English crusading Knight, Philip d'Aubeney (see footnote to page 155 of the reprint of the article "Crusades," by the late Major Proctor, R.E., in the *Encyclopedia Metropolitana*, Richard Griffin & Co., London and Glasgow, 1854), the valiant soldier of honourable and commendable manners, the most faithful teacher and tutor of the King of England, "miles strenuus, ac morum honestate commendabilis, Regisque Anglorum magister et eruditor fidelissimus" (p. 313), having resigned his office of Royal tutor (the King was in the following year declared of age to govern for himself), took his sword and lance and his trusty Norman shield, with its escutcheon of four fusils, and joined one of the expeditions accessory to the Fifth Crusade.

A letter of his to his old friend and brother in arms, Ralph, Earl of Chester and Lincoln, who had taken the Cross at the commencement of the Crusade, but who had returned to England after the capture of Damietta in 1218 (p. 303), is still extant (p. 313). In this letter he tells how, after leaving Marseilles, the band of Crusaders approached Damietta, but were met by many vessels leaving that port in consequence of the disastrous issue of the campaign led by the Papal Legate, which resulted in the evacuation of Damietta. These tidings were, of course, grievous to the pious soldier and his comrades. "Quando vero hos rumores audivimus magnum dolorem habuimus, sicut omnes Christiani habere debent." After due deliberation it was resolved to steer for Acre, which was reached in due time. During his residence of fourteen years (1222–1236) in Palestine

he appears to have taken an active part in the stirring events of that period, and he lived to see what many another gallant Crusader, "cujus anima requiescat in pace," was not destined to witness, viz., the undisturbed possession by the Christians, in consequence of the remarkable treaty of Frederic II, of Bethlehem and Nazareth, with free access to Jerusalem and the holy sites.

Here I must conclude my notice of him (in hope that others will fill in the outline thus briefly sketched) with the following extract from the chronicle already named, and referring to events happening just before the expulsion of the Christians from Jerusalem by the Sultan of Egypt in 1236:—"Circa illos dies, nobilis ac Deo devotus in armis strenuus miles, Philippus de Albeneto, postquam militaverat Deo *in Terra sancta*, peregrinando pluriès, tandem in eadem, diem Claudeus extremum, et finem faciens laudabilem, sanctam meruit in *Terra sancta*, quod vivus diu desideraverat, sepulturam" (p. 432).

It seems a strange coincidence that of the two Crusaders' tombs which till a year or two year ago were still *in situ* at Jerusalem, one, which has now disappeared, should, on good historical evidence, have been identified with that of one of the murderers of Thomas à Becket, and the other, still in position and in excellent preservation, that of a soldier and scholar who helped to secure England's Great Charter.

The mediæval tombstone dug up thirteen years ago by Mr. Maudslay is now in the collection of antiquities at the Church of St. Anne.

J. E. Hanaeur.

Jerusalem,
January 31*st*, 1887.

RESEARCHES IN THE PLAIN NORTH OF CÆSAREA.

By G. Schumacher.

(I.) AN EXCURSION TO THE CROCODILE RIVER.

With the object of hunting up one of those famous crocodiles which are said to be found in the swamps of the Nahr ez Zerka, the Crocodile River of the ancients, near Cæsarea, a specimen of which was killed by the German Colonists in the spring of 1878, and invited by the natives of that district to destroy these enemies, who annually look for a prey out of their flocks and herds, I gathered a few friends of the Colony and camped for a week near the marshes of the said river.

After inquiring about the customary haunt of the crocodiles—a question which was warmly discussed among the members of the Ghawârni tribe of

the swamps—I chose eight out of the best hunters of them, and, accompanied by six colonists, we began to make our way into the swamps. Our guides were each armed with a primitive rifle, pistols, and knives, bare-footed, and clothed with a long shirt which they tucked up to their knees and fastened in their leather girtle ; their figures were stout, tall, and not unpleasant, their colour pretty dark. Although Moslems by religion, they do not hesitate to hunt, kill, and eat wild boar if they are not able to sell it on the spot to natives going to Haifa. They live amidst the swamps in poor-looking hair-tents, among cane jungles and water pools ; they cultivate no soil, but live on buffalo (*jammûs*) milk and cheese, and on the results of their hunting. The climate of their home is much feared for the malaria fever, which is produced by the stagnant waters of the Zerka together with the burning sun, and even a night suffices for a stranger to suffer from it for months ; but the Ghawârni—*i.e.*, "the inhabitants of the Ghôr, or Zôr," "the depression," in which they camp—enjoy these regions to such a degree that an Arab proverb says, "if the Ghôry leaves his marshy camp and comes to Haifa, he gets attacked from fever, for a healthy climate injures his health." If on such an occasion the Ghôry comes back in a feverish condition, he unties his shirt and keffîyeh (head-cloth) and wallows in the abundant mud of his vicinity ; he then looks for a good dry and hot place, where the sunbeams can reach him without obstacle, stretches himself out and does a good sleep. When he awakes, the mud covering his body has dried up, and when it falls in pieces from him, the Ghôry feels released from his illness. Primitive as this cure may sound, it nevertheless proves to be successful, for the mud-cover withdraws the heat from the body.

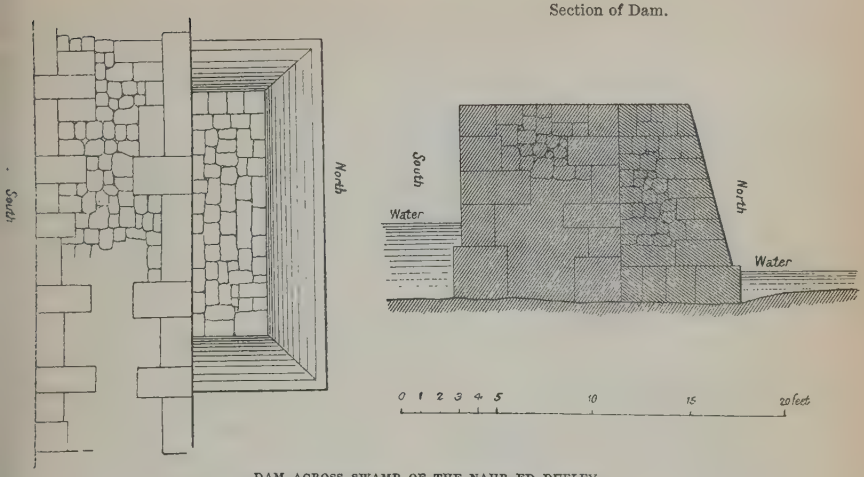
The Ghawârni of the Zerka are not numerous ; they live among themselves in good peace, but they are feared by the neighbouring fellahîn and Bedouins for their rapacity and boldness, of which many stories can be heard ; they are also not considered to be Moslems, as they do not observe the Mohammedan interdictions as to pork, spirits, and dogs, the latter being their continuous companions.

Our Ghawârni took us first to the Khurbet Kubbâr (خربة كُبّار marked "Kebârah" on Sheet VII of the large map of the Fund), and from thence in a south-western direction about 800 yards further to the swamps. We had chosen this late season of the year, in order to find the marshes reduced to their minimum ; but, nevertheless, we find, were enough of them yet. Our guides now took us through canes 10 and 15 feet high, and 'Ulleik (raspberry) jungles, through which they broke paths for us, now and then passing small ditches into which we sank up to our knees and body, sliding over wet plantations of wild celery, which in these regions is abundant, or being caught by the sharp thorns of the raspberry bushes, which tore our clothes into pieces. After struggling in this way along for some hundred yards we finally arrived at a small lake of about 150 by 80 yards of clear, good water, the shores overgrown by high jungles of cane, the so-called Birket Timsâh, or "Crocodile Pool."

This Birket was pointed out to be the regular hiding-place of the beasts, and in fact we remarked certain flat pieces of ground on the shore on which the cane was trodden down, with traces of such animals. "Here they rest and expose themselves to the sunbeams about noontime," our guides exclaimed; but, although we retired and watched in the jungle for hours, we could not discover any such animal. Ducks and water-fowls quietly crossed the pool, and crowds of white fish played in the clear water. Half a goat was now fastened to a strong hook, and with an iron chain fastened to the shore, and this bait thrown into the pool; next morning, when we returned again, the bait was gone, but nothing caught. At our second arrival at the pool a crocodile was seen for a moment near the shore, but disappeared immediately, and never was discovered again. In order to hunt it up in the Birket itself, a boat would be required, with the aid of which the beast could easily be discovered in the clear water. All our efforts to this effect were without result. Our guides took us southwards along muddy lakes and marshy arms of the Zerka River, across which they carried us on their shoulders, often sinking in to their neck, and it was with a very mean-looking exterior that we arrived at the actual river, the vicinity and shores of which were thickly covered with low brushes of "*tarfa*," or tamarisks. We proceeded to several pools, crawling on our hands and feet in the mud below the tamarisk jungles in order to discover a crocodile; but, with the exception of fine specimens of wild boar and francolins, which we shot, no other animal worth mentioning was seen. Late in the evening we arrived at the mills, "*tawahîn Jisr ez Zerka*," at the bridge near the mouth of the river. The next morning we started in a northern direction, and explored in the same way the marshy region situate between Khurbet Kubbâra and the Tahîmet esh Sheikh, a mill on the Nahr ed Dufley, so called while lying near the tomb of a Mohammedan Saint; but also these researches were resultless.

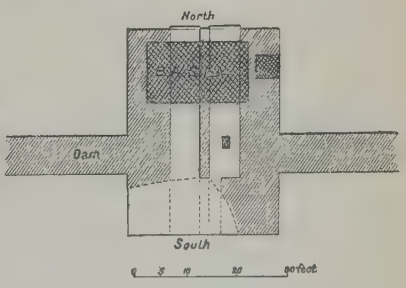
The marshes on this part of the Zôr were very much reduced, and the dam across them could be more thoroughly explored than in March, when the Palestine Surveying Party visited that region (see "Memoirs," Vol. II, p. 29, Kebârah). This ancient and very strongly built dam had, as already mentioned in the "Memoirs," the object of preventing the spreading northwards of the marsh surrounding it in the south; the natives call it Jisr el Kanâ, جسر القناة, "the Bridge of the Aqueduct," but no convincing signs of an aqueduct could be discovered. The dam is built up with large sandstones, from 3 to 6 feet in length, the height of its layers being from 16 to 28 inches, combined by good white mortar, and laid alternately as headers and stretchers. The width of the dam near its eastern end is but 3 feet, but it soon widens to a width of 8 feet 3 inches; its height varies according to the terrain from 2 to 11 feet. At such parts where the dam has the height of 8 to 11 feet, buttresses were added to the northern side, having a width of 13 feet, and projecting 3 feet 6 inches, with a slope towards its base.

The total length of this dam was about 1,400 yards. Near the middle,



DAM ACROSS SWAMP OF THE NAHR ED DUFLEY.

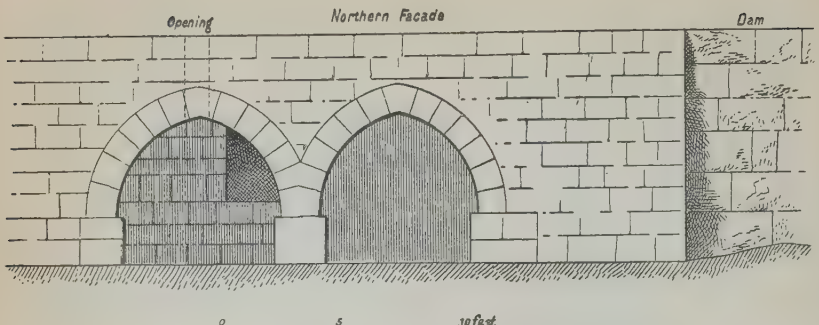
where the dam has its maximum height of 11 and more feet, its surface widens, and two pointed vaults were discovered. Although this part is very much fallen, the following plans could anyhow be made, which would prove that these two openings were prepared for the purpose of giving an outlet to the waters in case they should surpass their ordinary maximum height. The vaults are 6 feet 6 inches wide, and about 6 feet 3 inches high, with signs of plastering. On the southern front, across the vaults, a wall with a small rectangular opening was added later, evidently because the vaults being found too large to answer their purpose. The dam, which has on this spot a width of 43 feet, shows on its surface remains of rectangular plastered basins, and an opening into the vaults 12 inches by 16 inches; there are also traces of a pavement to be discovered. The dam may therefore have served in the meantime as a passage, and the mentioned basins may have been watering-places for the animals.



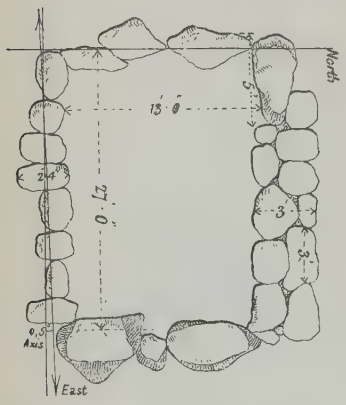
PLAN OF THE VAULT.

The marshes and lagoons approach to both sides of the dam in winter, and never dry up entirely; in their mud numerous herds of buffalo oxen wallow.

From the dam we returned to our camp near Khurbet en Nazle (Sheet VIII), a ruin with scattered large building stones and caves. Between this ruin and Khurbet el Ehdeithîyeh (Sheet VIII), on the main road, a



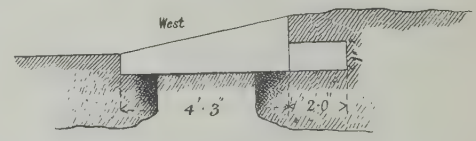
VAULTS AND DAM ACROSS THE SWAMP.



rectangular room surrounded by large unhewn limestones, evi dently an ancient burial-place, was discovered. The bearing of main axis was exactly from east to west (east 180°, west 5°); the eastern and the western ends are marked out by uncommonly large stones, 5 and 3 feet long, 2 and 3 feet high, the length of the grave being 27 feet, its breadth 13 feet.

A little east of Kh. el Hadeithîyeh, on the foot of the Carmel ranges, I opened several caves, the openings of which were partly filled up with rubbish, partly overgrown with *Serrîs*. An exploration of the interior proved that these openings all belong to one very extensive cave, whose artificially worked main entrance faced the

SECTION OF ENTRANCE



CAVE EAST OF KH. EL HADEITHÎYEH.

ruin towards west. The interior is in a totally fallen state, and filled up with fragments of a rock-hewn ceiling, rubbish, and mud; near the floor signs of a loculus can be discovered; the rock, being a soft *Nâri* limestone, crumbles rapidly. The western main entrance shows a rock-cut arched gateway, 4 feet 3 inches wide, and yet 4 feet 6 inches high, with a sided bay to the right, into which a slab was placed in order to close the cave.

On the ruin itself nothing but traces of well-built walls and one column-shaft could be found; it is intended to build some huts on this site, which now belongs to the Jewish Colony at Zimmarîn.

From our camp we proceeded southwards down to the Burj en Nisr the "Eagles Rock," a precipice below Khirbet Mansûr el 'Akab (Sheet VII), the extreme south-western end of Mount Carmel, renowned for the great number of eagles, nestling in the natural caves of the rock; and from here to the Tahunet Abu Nûr, a mill built on the Nahr ez Zerka, and followed the course of the river down to its mouth nearly; but our researches as to crocodiles were without result: all we came across were ditches, swamps, and jungles of tamarisks. I therefore hesitate to believe, as generally said, that these creatures are numerous in the marshes of the Zerka, and although their existence cannot be denied, their number must have been reduced to a couple or so.

From the mill above mentioned we followed the river upwards to Mîyamâs. The description of its theatre can be found in the "Memoirs," Vol. II, pp. 66, 67; the ancient site, as well as the theatre, is now built over by a fine grain-store belonging to a rich merchant of Haifa, and next to it a village of twenty huts has been erected. The ground near, marshy in winter, has been drained and cultivated, and the gardens of el 'Ayûn replanted with fruit trees. The theatre has been partly broken down and the building stones used elsewhere; the interior vaults are prepared to serve as barns and stores; the "arena" forms the courtyard of the place, where its master receives the tenths, and judges over his fellahîn. Near the gardens large white marble columns were excavated, and several ancient tombs opened; each of these tombs had a large stone cover; the grave itself was sunk into the ground and built up with masonry.

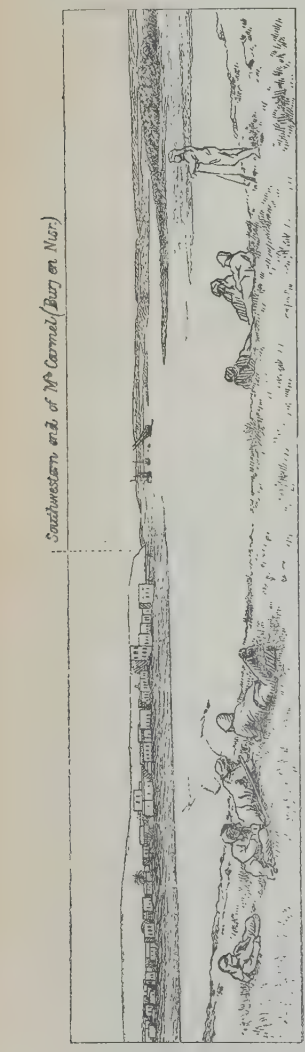
The spelling of the name of this ancient site is, according to my collection from several sources, *Mîyamâs*, مَيّاس, not *Mâ-mâs*, مَأْماس, as given in the Name Lists of the Palestine Map (Vol. Name Lists, page 151), and would in this corrected spelling resemble the Jewish "*Majumas*" still more.

Not only this ruin has been settled since the Palestine Map was edited, but also the following old sites situate in its neighbourhood (marked "Ruins" on the map):—

2. *Zimmarîn* (Jews) ....130 houses, built in European style.
3. *Ez Zerghanîyeh* .... 20 huts and a large granary.
4. *El Bureij* .... 30 huts (a flourishing village, with a mosque, a fine granary, dwelling and garden of el Haj Amîn Agha).

5. *Burj el Kheil* .... 12 huts, moderate village.
6. *Umm el 'Alak* .... 18 huts, well-built houses and granary.
7. *Kaisârieh* (Cæsarea) 22 well-built houses with tile roofs ; Bosniaks.

The soil around the Nahr ez Zerka is most fertile, but the climate very feverish. A few years ago wealthy people of Haifa and Acca had taken possession of these lands and began to drain the marshy region with the aid of experienced farmers, and to cultivate the soil with European agricultural implements. Should they continue to purify this region in the manner they have thus commenced, I have no doubt that this spot, for its abundance of good water and soil, will soon be the most thickly settled one in this part of Palestine.



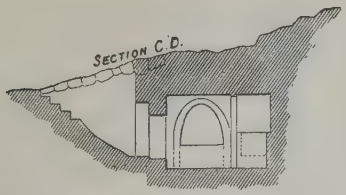
TANTURAH, LOOKING SOUTH, SHOWING THE ISLANDS AND POET.

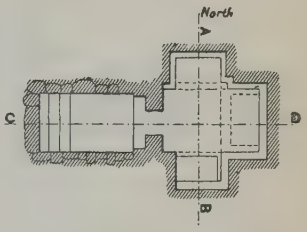
From the Zerka River we took our way homewards again by the way of Tantûra (Sheet VII, "Memoirs," Vol. II, page 7). This village is still increasing, and good-looking granaries rise near the seashore, whence grain is exported in small sailing vessels, generally to Esh Shûny near Beirût; the vessels anchor between the isles and the shores. But the more the village grows, the more the ancient remains disappear from near the isolated old tower to the north of Tantûra ("Memoirs," Vol. II, p. 7). The large blocks formerly built into the city wall near the shore are taken one by one away to Jaffa and other places.

Our road led us further on to Kefr Lâm and to Sheikh Abrâk, also called Khurbet Malhâh on Sheet V and "Memoirs," Vol. I, page 314 ; the latter name, *Mâlhah*, which I could not learn from the natives myself, who merely call the ruin Khurbet esh Sheikh Abrâk, may possibly be derived from the fact that the ancient sarcophagi and holes in the rocks near it are used to a wide extent as salt basins, that is, into which sea-water is poured in order to obtain cooking salt by the evaporation of the water by the sun ; this trade is practised all along the coast, and such places generally bear the name *Mallâha*.

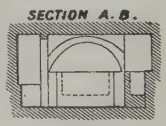
The various characters of ancient tombs found at this site are noted in the "Memoirs," Vol. I, page 315, but it seems uncertain whether the cave,

the entrance of which I opened, has already been explored; this cave has the distinct form of a cross, and is reached by a stairway and a rectangular entrance under an arch cut out of the rock. No signs of a stone gate exist.





The tomb itself measures 12 feet 8 inches from north to south, and 10 feet 3 inches from east to west, the main axis being oriented from east to west. The interior is worked as a cross-vault; under each of the three arcosolia we find a loculus, elevated 3 feet 8 inches above the ground, the total height of the cave being 7 feet 6 inches.

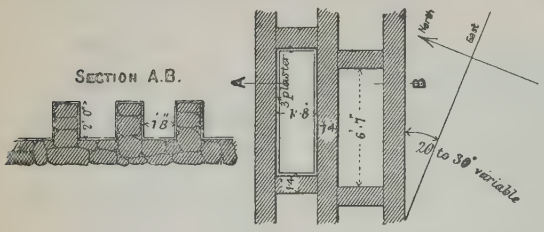


From Khurbet esh Sheikh Ibrâk we still proceeded northwards towards 'Atplit, and before reaching this town I discovered, some 800 yards south of it (near Bîr el Yezek), the tracing of a very strong wall, built up with mighty unhewn stones, running from east to west across the range of low hills separating the Zôr of 'Atplit from the actual plain; this wall may have formed part of the outworks of the fortress. Strolling along these hills, between the Bîr and the rock-cut passage of 'Atplit, I struck upon a fallen dolmen, situated on the shoulder of them; the side-stones were still in good order, but the top-piece fallen down. 'Atplit itself is, as before, a poor-looking, miserable village, with scarcely any recent progress to be observed; some 50,000 of the ancient large building stones of the cathedral and fortress were sold lately by the Government of Haifa to that of Jaffa, in order to build a Quay and custom-house at that port.

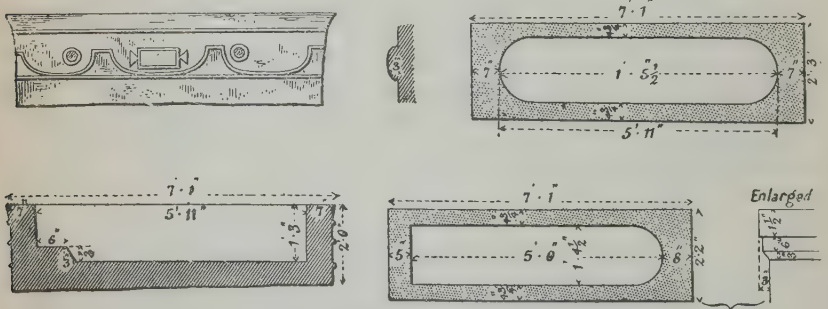
(II.) TIBERIAS AND ITS VICINITY.

The construction of carriage roads in the Liva of 'Acca now and then leads to interesting discoveries. One of these roads was commenced at the western gate of Tiberias, taking a western course up the mountain, and in cutting through an elevation near the gate, an extensive, very ancient Jewish cemetery, was discovered, which could be followed up to a distance of about 600 yards from the gate. The graves were some 2 or 3 feet below the ground, one built close to the other, in rows of three and more, and only separated by a wall of 1 foot 4 inches: the width of each grave was 1 foot 8 inches, its length up to 7 feet, and its depth generally 2 feet.

The building material was composed of hewn and unhewn basaltic stones, and a white, good mortar; the interior of the grave was plastered. Similar graves were also found within the present city wall. Large slabs lying about prove that they formed the cover of the graves. Next to these rows of graves, which evidently belonged to a poorer class of people, handsome *sarcophagi* were found, cut out of a limestone of white colour, the rock of which exists near the hot baths. They were lying in disorder about, 1 to 3 feet below the surface, covered by large basaltic and limestone slabs; a regular orientation could not be made out, but most of them faced the east with the head end. Their length varies from 4 feet 3 inches to 7 feet 1 inch, their width from 2 feet to 2 feet 4 inches, their height from 2 feet to 2 feet 3 inches. The head end shows in its interior a cushion, and is generally round, while the foot end is square; on some, both ends are rounded. The long sides of the sarcophagus now and then show a relief ornament with a tablet, but no inscription; the ornament is elevated but 3 inches, and quite primitive. Top and foot are distinguished by a simple moulding.



Some of these sarcophagi were taken to the Serail in order to be preserved, others were broken to pieces.



SARCOPHAGI FOUND AT TIBERIAS.

The ornaments of these sarcophagi, as well as their entire arrangement, are very closely similar to those which I found at Kala'at el Husn, on the other side of Lake Tiberias, the supposed Gamala of Josephus (see Schumacher, "Der Djaulân," 1886, Leipzig).

In walking one evening along the new road at Tiberias up the slopes of the hills, I was struck by the sharp and regular shadows which were thrown by a part of the summit of the Herod Mountain, or Kasr Bint el

Melek, which rises between the hot baths and the city, and which by this illumining of the sinking sun clearly indicated the outlines of a rampart running around the summit of the mountain. As, on my return home, I found only a very brief account of this site in the "Memoirs" (Vol. I, p. 412), I again proceeded to the place and followed the ancient traces of the wall up, which I hereby reproduce, together with a sketch of the adjacent slopes.

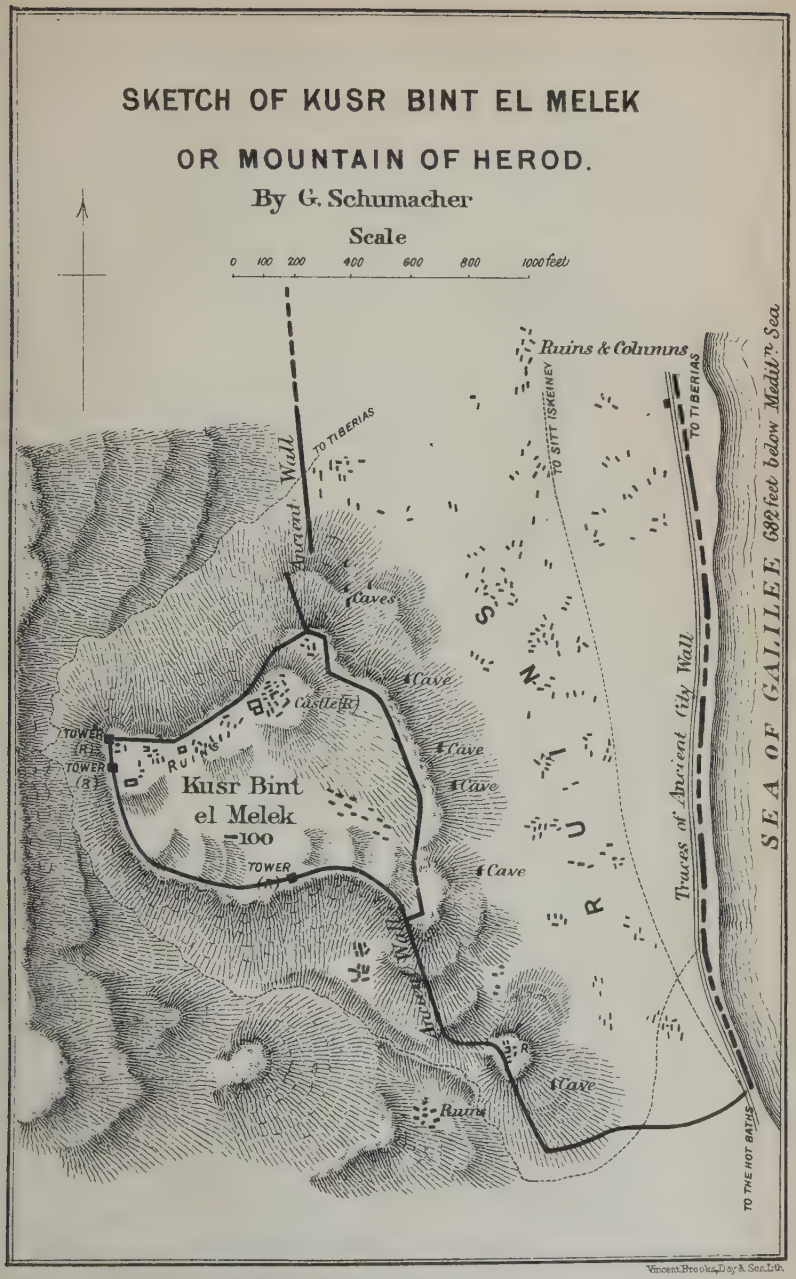
This wall of Kasr Bint el Melek, the supposed mountain of Herod, surrounds, as before said, the upper part of a steep and bold hill, the lower and eastern part of which is formed by inaccessible rocks, into which numerous caves are worked, partly by nature, partly by men. In the south, where the rocks contract into a narrow shoulder, the mountain is bordered by a wâdy, and a path leads up along it in numerous serpentines to the plateau; also on the north a road runs along the slopes of the mountain, which are also bordered by a wâdy. Both watercourses rise very near each other. At one point in the west there is but a narrow neck between; this neck widens towards the east, and becomes a kind of plateau from which rises the summit of the hill, which still shows a large amount of ancient building stones, evidently the most important point of the site. From this summit the mountain rapidly falls off towards east, south, and north, and a wâdy divides the slope, surrounded by the wall, into two halves. The Kasr, therefore, was only accessible from its western and southern slopes, while the other portions were defended by high cliffs. The rocks are limestone.

Coming from the western gate of the city of Tiberias, the ancient city wall can be followed up to the cliffs of the mountain above described. Above the cliffs traces of a well-built wall, 60 yards long, run up the steep slope to a point where it unites with the actual fortification wall of the Kasr. Here the remains show a wall 8 feet 6 inches thick, built up with small basalt building-stones, 1 and 2 feet square, set in a good white mortar, but which now begins to decay rapidly. Portions of the wall rolled down into the wâdy bed, detached by the earthquake of 1837. The construction of the wall is exactly the same as that of the remains found between the city and the hot baths, along the shore of the lake. The wall now runs into two directions, eastwards and westwards, round the summit; in its western course arriving at the described neck, where the plateau is easily accessible, it ends in a square tower of 23 feet, now fallen to a height of a few yards above the terrain, of the same construction as the wall, and bends nearly in a rectangle southwards and south-eastwards, showing along its course another square tower; from here the slopes begin to become steep to the right and left; falling off into wâdies, the wall diminishes into a width of 6 feet 6 inches and less, and winds round the natural construction of the mount until it joins the other half, which in a similar way followed the eastern and north-eastern slopes. The western and southern wall yet stands, generally to a height of a foot or two, and can therefore be easily followed. The eastern and north-eastern wall is totally ruined, and scarcely the traces can yet be discovered; this portion, standing just above

the cliffs, was less strong, and built up with evident little care. From where the actual fortress wall closes, a line still continues winding down finally to the plain, and then to the lake shore, where it unites the wall bordering the lake. Reading the above description over again, I find that I must add that the actual large city wall began at a point near the present town in the west, followed the foot of the mountain up to the cliffs of Kasr Bint el Melek, and then from there winded westwards round the projecting hill, embracing thus one of the most conspicuous points of the vicinity, and, running down its southern slopes again, joined at the lake shore that portion of the city wall which followed the shore up to the present town. The conspicuous mount itself, rising to a maximum height of about 580 feet above the Lake of Tiberias, received its own surrounding wall and castle, and thus by its fortified and elevated position formed the Acropolis of the city. The length of this city wall, in all, would be about three English miles; that embracing the Kasr Bint el Melek alone, 1,040 yards. Within the wall of the latter but few ruins were found. The most important one, now merely a large heap of hewn stones, and some basalt columns, occupies the highest point of the mountain ; the few traces found cannot lead to any plan of the former building. On the western foot of this elevated ruin we remark a square subterranean building, 26 feet by 23 feet, with remains of plastering and a projecting pillar, probably of a former vault ; the interior of this basin is filled up with *débris*. Little to the south of it a circular basin, measuring 4 feet 9 inches in diameter, and yet 6 feet deep, was found. The interior is also plastered, the building work circumfering the basin is of good masonry ; on its surface several worked channels lead into the direction of the described neighbouring square building. Both basins may have been used for water supply. Walking still along the wall until the middle tower of the south is reached, a third square building, 49 feet by 23 feet, occupies the borders of a small plateau ; its masonry work is strong, the walls having a thickness of several feet. In the interior of the Acropolis wall no other remains of interest were found. Portions of masonry work, broken column-shafts of basalt, and building stones lie in heaps in the wâdy bed ; but no ornament whatever could be discovered to give an idea of its building area. But there is no doubt that the whole terrain, being included by the wall, was never covered with buildings, and that the few single that have been erected manifest a fortified character and position. Kasr Bint el Melek, therefore, was no city, but, as its name gives, a fortress, probably Herod's castle, destroyed by Josephus.

In passing outside of the Acropolis wall to the south, the general city wall serpentines along a thin neck, separating two wâdies ; at this point another subterranean square basin, and near by traces of a building were remarked.

At the eastern foot of the Kasr the most remarkable ruins of the ancient city are found, among which the recently restored and greatly venerated Mohammedan sanctuary of the Sitt Iskeiney rises. It may be hoped that in constructing the new road across this field of ancient

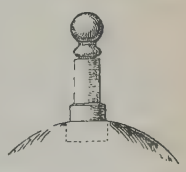

SKETCH OF KUSR BINT EL MELEK
OR MOUNTAIN OF HEROD.
By G. Schumacher
Scale
0 100 200 400 600 800 1000 feet
Ruins & Columns
TO SITT ISKEINEY
TO TIBERIAS
TO TIBERIAS
Ancient Wall
Caves
Cave
Castle(R)
TOWER (R)
TOWER (B)
RUINS
Kusr Bint el Melek 100
TOWER (B)
Cave
Cave
Cave
Cave
Ancient Wall
RUINS
Traces of Ancient City Wall
SEA OF GALILEE 682 feet below Medit.n Sea
Cave
Ruins
TO THE HOT BATHS
Vincent Brooks, Day & Son Lith.

remains, between Tiberias and the baths, most interesting discoveries will appear.

While taking a walk through the city—the exact population list of which will be prepared for my next report—I remarked several old stones excavated in the vicinity of Tiberias ; one of them I found in the yard of the *Reïs el Beledîye* (city major), whence it was excavated, which bears the following interesting Arabic inscription :—

بسم الله الرحمن الرحيم
قل هو الله احد الله
الصمد لم يلد ولم يولد ولم
يكن له كفوا احد
هذا قبر ابى هريرة صاحب
رسول الله صلے الله عليه
وسلم اعاد الله بركاته
علے ذايريه

The stone is of 'Ajlûn marble, and measures 2 feet 7 inches by 2 feet. This inscription, which renders that it designated the grave of *Abu Hureira*, "the friend of God's disciple," was found interesting enough to be sent to the *'Ulema* (Mohammedan learned men) of Damascus, and to inquire how this is to be understood; for, according to Mohammedan tradition, Abu Hureira died and was buried at *Medina*. The 'Ulema briefly replied that the inscription was erroneous and false; but the Mohammedan *Mufdi*, or priest of Tiberias, was not contented therewith, and sent a copy to Constantinople. Should the inscription be trustworthy, and could it on the hand of the history be authenticated, Tiberias would soon become the character of a great Mohammedan place of pilgrimage. It would be very interesting to make historical researches thereon, which I here, in the absence of any library, am not able to do. I carefully investigated the place where the stone was found, and discovered infallible signs of an ancient mosque, as the prayer niche in a southern ancient wall, an opening to the north, parts of a cupola, and the top-stone or crown which usually ornaments the *Jâma'* vault. I should gladly wish Tiberias a better link than it hitherto had, for it is in great want of a flight.



Another stone, basalt, which, according to what I was told, has been excavated near the western gate, bears the following Greek inscription :—

A third stone, a marble column with a Hebrew inscription, has been excavated near the southern Jewish cemetery, but the inscription proved to be modern.

G. Schumacher.

Haifa, *November*, 1886.

NOTICES OF THE DOME OF THE ROCK AND OF THE CHURCH OF THE SEPULCHRE BY ARAB HISTORIANS PRIOR TO THE FIRST CRUSADE.

Translated by Guy le Strange.

"*No Mohammedan writer of any sort, anterior to the recovery of the city from the Christians by Saladin, ventures to assert that his countrymen built the Dome of the Rock.*"[1]

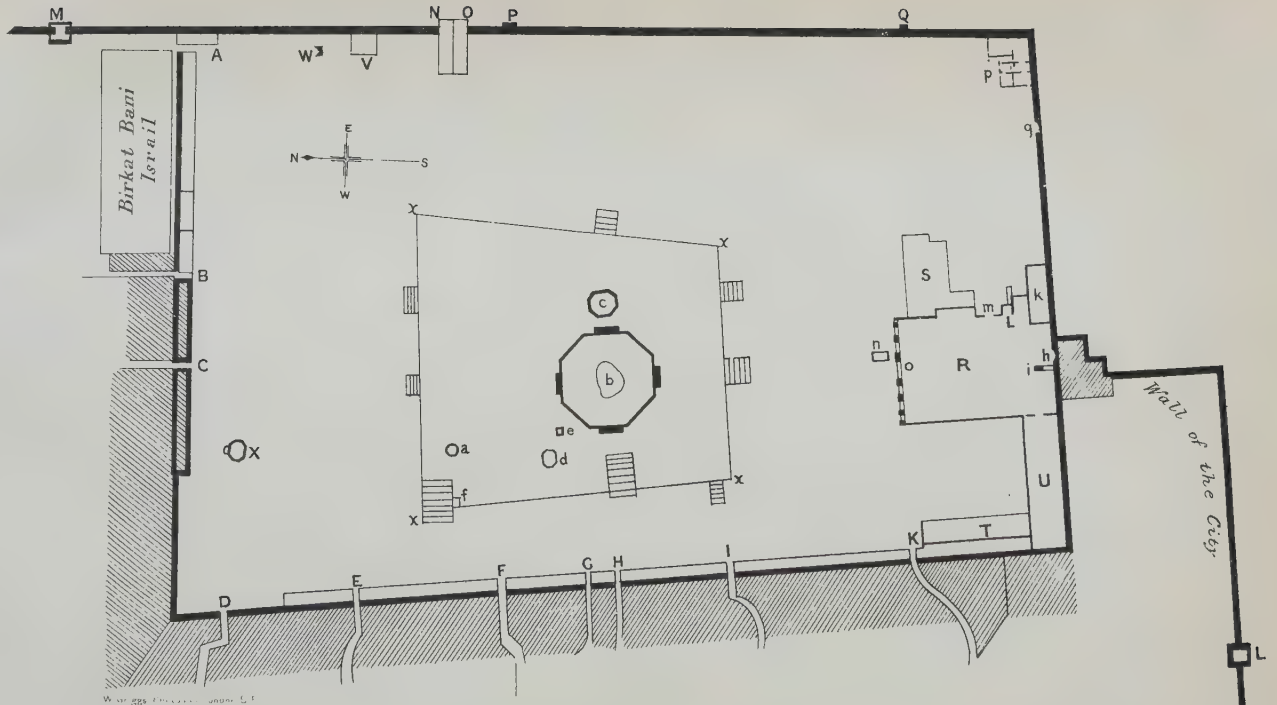
The object of the present paper is to show how utterly incorrect is this statement made by the late Mr. Fergusson in support of his theory that the Dome of the Rock (and not the present Church of the Holy Sepulchre) represents the Basilica erected by Constantine.

Whatever may be the arguments based upon the architectural style of the Dome of the Rock, it may be hoped that the passages here to be quoted, once and for all, will show that the historical evidence runs exactly counter to Mr. Fergusson's ingenious theory.

Within less than two centuries of the building of the Dome of the Rock by the Caliph 'Abd al Malik we have an account (Al Yakúbí) detailing the circumstances that led to its erection.

Thirty years later there is a minute description of the building (Ibn al Fakih), showing that the present edifice is almost intact, that of 'Abd al Malik; and a work written by a Spanish traveller of about the same date proves that many of the other buildings occupying the Haram Area were displaced neither during the Crusaders' occupation, nor at the restoration under Saladin.

[1] Article *Jerusalem*, in "Smith's Dictionary of the Bible," vol. i, p. 1030.



PLAN OF THE HARAM ASH SHARÎF.

Passages from the writings of Mas'ûdi, who lived a century and a half before the first Crusade, prove that in his days the Church of the Holy Sepulchre was, as now, the scene of the so-called miracle of the Holy Fire. The short description of the Holy City by Ibn Haukal-*upon*-Istakhrî (A.D. 978) closes the series of my present translations, for Mukaddasî's account, written a decade later, has already been published by the "Palestine Pilgrims," and part of the Journal of Nâsiri Khusrau, half a century after him again, is very shortly to appear in a volume of the same series.

Plan.

References to the Plan of the Haram Area at Jerusalem as it exists at the *present* day :—[1]

A. Bâb al Asbât (Gate of the Tribes).
B. Bâb Hittah (Gate of Remission).
C. Bâb Sharaf al Anbiyâ (of the Glory of the Prophets), also called Bâb ad Dawâdariyyah (of the Secretariat); and Bâb al Atm (of the Darkness).
D. Bâb al Ghawânimah (of the Ghânim family), anciently called the Bâb al Khalîl (of Abraham, the Friend).
E. Bâb 'Alâ ad Dîn al Busîri, also called Bâb an Nathir (of the Inspector), and anciently Bâb Mikâîl (of Michael).
F. Bâb al Hadîd (of Iron).
G. Bâb al Kattanîn (of the Cotton Merchants).
H. Bâb al Mutawaddâ (of the place for Ablution), also called Bâb al Matâra (of rain).
I. Bâb as Silsilah (of the Chain); ancient, the Bâb Dâûd.
K. Bâb al Maghâribah (of the Mogrebins), also called Bâb Mohammed or An Nabî (of the Prophet).
L. City Gate, called Bâb al Maghâribah; and by the Franks the Mogrebin, or Dung Gate.
M. City Gate, called Bâb Sitti Maryam (of Our Lady Mary); also Gate of St. Stephen, or Gate of Jericho.
N. Bâb al Taubah (of Repentance).
O. Bâb ar Rahmah (of Mercy). These two form the Golden Gate, long since closed.
P. Bâb al Burâk, or Al Janâiz (of the Funerals); long since closed.
Q. Pillar in the Wall marking the place of the Bridge as Sirât.
R. Jâmi' al Aksâ.
S. Madrassah al Farsiyyah.
T. Jâmi' al Maghâribah.
V. Aksa al Kadîmah (ancient Aksa), also Al Baka'at al Baidâ, said to have been built by the Templars, and used as their armoury.
V. Kursi Sulaiman (Solomon's Throne).
W. Makam (Station of) Iliyâs (Elias), or Al Khidr (St. George, the Green One).

[1] Reduced from the Ordnance Survey and added to from M. de Vogüé's "Histoire de Jérusalem."

X. Kursi Isâ (Throne of Jesus).
x x x x. Platform of the Rock.
a. Kubbat al Alwah (Dome of the Tablets), or K. al Arwah (D. of the Spirits).
b. The Rock.
c. Kubbat as Silsilah (Dome of the Chain).
d. Kubbat al Mi'râj (D. of the Ascension of Mohammed into Heaven).
e. Kubbat Jibrail (of Gabriel).
f. Kubbat al Khidr (of St. George).
g. Mihrâb Dâûd (Oratory of David).
h. Great Mihrâb of the Aksa Mosque, showing the direction of the Kiblah, Mekka.
i. Mimbar (Pulpit).
k. Ancient Jâmi' (Mosque of) Omar.
l. Mihrâb Zakariyyah, (Prayer-niche of Zachariah).
m. Eastern door of the Mosque.
n. Well of the Leaves.
o. Great central Gate of the Mosque.
p. Mahd 'Isa (Cradle of Jesus).

The earliest account, by an Arab writer, that I have been able to discover of the building of the Dome of the Rock, is the passage referred to above, in Al Yakûbî's History, written about the year 260 A.H., corresponding to 874 A.D. Al Yakûbî was not a contemporary, but lived nearly two centuries after the event; his testimony, however, among a people who pay such attention to the transmission of oral tradition, is in a far higher degree worthy of reliance than would be, say, an account written at the present time, descriptive of the events that took place in the reign of Queen Anne. Al Yakûbî, or, as he is more correctly named, Ibn Wadhih, is one of the earliest of Moslem writers on history and geography. He was a contemporary of the sons of Hârûn ar Rashîd, and other matters connected with his biography may be found set forth in the Latin preface which the learned Dutchman, M. Houtsma, has prefixed to his excellent edition of the Arabic text of the *Historiæ* (from a *Cambridge* MS. be it noted, for the climate of our Universities is not favourable to the cultivation of Oriental scholarship among native Britons).

In order to make clear to my readers how matters stood at the date of the building of the Dome of the Rock, and what were the political exigencies which induced the Caliph 'Abd al Malik, as the text states, to erect a Dome over the Rock at Jerusalem, I cannot do better than quote a passage from the writings of my friend, the late Professor Palmer, whose words are the more remarkable in their precision when it is remembered that he had not Yakûbî's text before his eyes in writing his account of "the Mohammedan Conquest"[1]:—"In 684 A.D., in the reign of

[1] P. 78, chap. iv, of "Jerusalem the City of Herod and Saladin," by W. Besant and E. H. Palmer. 1871.

'Abd el Melik, the ninth successor of Mohammed, and the fifth Caliph of the house of Omawiyah, events happened which once more turned people's attention to the City of David. For eight years the Mussulman Empire had been distracted by factions and party quarrels. The inhabitants of the two holy cities, Mecca and Medîna, had risen against the authority of the legitimate Caliphs, and had proclaimed 'Abd Allah Ibn Zobeir their spiritual and temporal head. Yezid and Mo'áwíyeh had in vain attempted to suppress the insurrection; the usurper had contrived to make his authority acknowledged throughout Arabia and the African provinces, and had established the seat of his government at Mecca itself. 'Abd el Melik trembled for his own rule; year after year crowds of pilgrims would visit the Ka'abah, and Ibn Zobeir's religious and political influence would thus become disseminated throughout the whole of Islam. In order to avoid these consequences, and at the same time to weaken his rival's prestige, 'Abd el Melik conceived the plan of diverting men's minds from the Pilgrimage to Mecca, and inducing them to make the Pilgrimage to Jerusalem instead."

What Al Yakûbî says is as follows :—[1]

"Then 'Abd al Malik forbade the people of Syria to make the Pilgrimage (to Mekka): and this by reason that 'Abd Allah Ibn az Zubair did seize on them during the time of the Pilgrimage, and did force them to pay him allegiance. Which, 'Abd al Malik having knowledge of, forbade the people to journey forth to Mekka. But the people murmured thereat, saying, "How dost thou forbid us to make the pilgrimage to Allah's House, seeing that the same is a commandment of Allah upon us?" And the Khalif answered them, "Hath not Ibn Shiháb az Zuhrî[2] told you how the Apostle of Allah did say—*Men shall journey to but three Masjids* (Mosques, namely), *Al Masjid Al Harâm* (at Mekka), *my Masjid* (at Madîna), *and the Masjid of the Holy City* (which is Jerusalem). So this last is now appointed for you (as a place of worship), in lieu of the Masjid al Harâm (of Mekka). And this Rock (the Sakhrah of Jerusalem), of which it is reported that upon it the Apostle of Allah set his foot when he ascended into Heaven, shall be unto you in the place of the Ka'abah."

"So 'Abd al Malik built above the Sakhrah a Dome, and hung it around with curtains of brocade (Dîbâj), and he instituted doorkeepers for the same. And the people took the custom of circumambulating the Rock (as Sakhrah of Jerusalem), even as they had paced round the Ka'abah (at Mekka), and the usage continued thus all the days of the dynasty of the Ommeyyads."

The earliest topographical account, by a Moslem, of Jerusalem and the

[1] "Ibn Wadhih Historiæ," edidit M. Th. Houtsma. Brill. Lugd., Batav., 1883, ii, p. 311.

[2] A celebrated Traditionist who was personally acquainted with many of the Prophet's companions. He died in A.H. 124 (A.D. 742), being seventy-two or more years old. His life is given by Ibn Khallikan (de Slane's Translation), vol. ii, p. 581.

Haram Area dates, if I mistake not, from about thirty years later than when Yakûbî wrote his History. Yakûbî himself, it is true, mentions Jerusalem in his geographical work, but gives no description of the city, and it is to the pen of Ibn al Fakîh, who wrote in A.D. 903 (A.H. 290), that we are indebted for the very curious and exact description of the Dome of the Rock which I have translated from the text lately edited by the learned Professor of Arabic at Leyden. Unfortunately Ibn al Fakîh's work has not come down to us in its entirety, but only in the form of an Abridgment by a certain 'Ali Shaizarî. Internal evidence, however, goes to prove that in pruning somewhat rudely the fair proportions of the work of his predecessor, Shaizarî added little or nothing of his own. Hence the work in its present form may still be held to date from the year 290 A.H.; but for further details of the author, his work, and the Abridgment, I may refer my readers to the Latin preface of the edition, from which I translate the following paragraphs :—[1]

"It is said that the length of the Noble Sanctuary at Jerusalem is 1,000 ells, and its width 700 ells. There are (in its buildings) 4,000 beams of wood, 700 pillars (of stone), and 500 brass chains. It is lighted every night by 1,600 lamps (*kandil*), and it is served by 140 slaves (*khâdim*). The monthly allowance of olive oil is 100 kists,[2] and yearly they provide 800,000 ells of matting. There are also 15,000 water jars. Within the Noble Sanctuary are 16 arks (*tabût*) for the volumes of the Kurân set apart for public service, and these manuscripts are the admiration of all men. There are four pulpits (*mimbar*) for voluntary preachers, and one set apart for the salaried preacher; and there are also four tanks for the Ablution. On the various roofs (of the Mosque, and domes), in the place of clay, are used 45,000 sheets of lead. To the right hand of the Mihrâb (or niche towards Mekka in the Aksa Mosque[3]) is a slab on which, in a circle, is written the name of Mohammed—the blessing of Allah be upon him!—and on a white stone behind the Kiblah (wall, to the south) is the inscription, "In the name of Allah the Merciful, the Compassionate Mohammed is Allah's Apostle. Hamzah[4] was his helper." Within the Mosque (Area) are three maksûrahs (or railed spaces) for the women, each maksûrah being 70 ells in length. There are within and without (the Sanctuary) in all 50 gates (and doors)."

"In the middle of the Haram Area is a platform, measuring 300 ells in length by 140 ells across, and its height is 9 ells.[5] It has six flights of stairs leading up to the Dome of the Rock. The Dome rises in the middle of this platform. (Its ground plan) measures 100 ells by 100, its height

[1] "Ibn al Fakîh," edidit de Geoje; Lugh. Bat., 1885; p. 100.

[2] Kist (from the Greek Ξέστης, and the Roman Sextarius) was equivalent to about a quart and a half of our measure.

[3] Plan at *H*.

[4] The Prophet's uncle, who fell at the Battle of Ohod.

[5] *x*, *x*, *x*, *x*, of the Plan. Taking the ell at 1½ feet, this gives 450 feet by 225 feet, which is considerably less than the size of the present platform.

is 70 ells, and its circumference is 360 ells.[1] In the Dome every night they light 300 lamps. It has four gates roofed over; and at each gate are four doors; and over each gate is a portico (*dukkânah*[2]) of marble. The stone of the rock measures 34 ells by 27 ells; and under it is a cavern in which the people pray. This is capable of containing 62 persons. (The edifice of) the Dome is covered with white marble, and its roof with red gold. In its walls and high in (the drum) are 56 windows (*bâb*)[3] glazed with glass of various hues; each widow measures 6 ells high by 6 spans across. The Dome which was built by 'Abd al Malik Ibn Marwân is supported on 12 piers (*rukn*) and 30 pillars (*'amûd*).[4] It consists of a dome over a dome (*i.e.*, an inner and an outer), on which are sheets of lead, and sheets of copper gilt. The walls, both within and without, are faced with white marble. To the east of the Dome of the Rock stands the Dome of the Chain. It is supported by 20[5] marble columns, and its roof is covered with sheets of lead. In front of it (again to the east) is the praying station of Al Khidr (St. George or Elias).[6] The platform occupies the middle of the Haram Area (*al Masjid*). In its northern part is the Dome of the Prophet,[7] and the station of Gabriel; near the Sakhrah is the Dome of the Ascension.[8] Among the gates (of the Haram Area) are Bâb

[1] The figures given are, considering they represent round numbers, fairly exact. Taking the ell (*dhirâ'*) at an average of 18 inches, this gives circumference 540 feet (round the present octagon measures about 528 feet), and height 105 feet (97 feet is the exact measurement up to the pinnacle).

[2] In my translation of Mukaddasî (p. 45, line 4) the word (Suffah) rendered *Balustrade* should be *Porch*. Mukaddasî's *suffah* and Ibn al Fakîh's *dukkânah* both denote the peristyle built at each of the four gates of the Dome.

[3] In the present edifice (judging from the plan in De Vogüé's "Jérusalem") there are 15 windows in the drum under the Dome, and 5 in each of the 8 walls that form the octagon below. This $(5 \times 8 + 16)$ makes up exactly 56, the number given.

[4] In the present edifice, as may be seen in the accompanying Plan, the 12 piers,—4 in the inner circle (by which the Dome is supported), and 8 marking the angles of the octagon, still exist. The arrangement and number of the pillars appear, however, to have been altered. To judge by De Vogüé's plan there are between each of the 4 piers of the inner circle 3 pillars, and between each of the 8 outer piers 2 pillars $(4 \times 3 + 8 \times 2)$, making 28 pillars in all, instead of 30 as given by Ibn Fakîh. The difference, however, is not very material.

[5] Plan *C*. There are (to judge from De Vogüé's plan) only 17 columns in the present edifice, 6 in the inner, and 11 in the outer circle. However, though in the plan he draws 6 columns in the inner circle supporting the Dome, he writes of it in the text as a *pentagon*.

[6] Plan *W*.

[7] Plan *X*?

[8] From this it would appear that the Dome of the Prophet was distinct from the Dome of the Ascension. Suyûti, writing in 1470 A.D., did not know which was the Dome of the Prophet, and imagined it to be the Dome of the Chain. In the enumeration which follows of the Gates, the Mihrâbs and other notable places standing near are mentioned along with the gates.

Dâûd,[1] Bâb Hittah,[2] Bâb an Nabî (of the Prophet),[3] Bâb at Taubah (Gate of Repentance),[4] and there is here the Mihrâb Maryam (Prayer Niche of Mary), Bâb al Wâdi,[5] Bâb ar Rahmah (Gate of Mercy), with the Mihrâb Zakariyyâ, Abwâb al Asbât[6] (the Gates of the Tribes), with the Cave of Abraham,[7] the Mihrâb of Jacob, and Bâb Dâr Umm Khâlid (the Gate of the House of Khalid's Mother). Outside the Haram Area (Al Masjid) at the City Gate to the west, is the Mihrâb Dâûd (David's Prayer-niche).[8] The place of the tying up of (the steed) Al Burak is in the angle of the southern minaret.[9] The Spring of Siloam ('Ain Sulwân) lies to the south of the Haram Area. The Mount of Olives overlooks the Haram Area, being separated therefrom by the Wâdy Jahannum. From it (the Mount ?) Jesus was taken up, across it (the Wady ?) will extend the bridge As Sirât,[10] and there too is the Place of Prayer of the Khalif 'Omar, also the tombs of the prophets. Bait Lahm (Bethlehem) lies a farsakh (or league) distant from the Holy City, it is the place where Jesus was born."

"Masjid Ibrahim (Hebron) is about 15 miles away. There are here the tombs of Abraham, Isaac, Jacob, Joseph, and Sarah. The Prophet (Mohammed's) shoe (na'l) lies to the front (of these)."

My next notice of the buildings in the Noble Sanctury is taken from the account written by the Spanish Arab, Ibn 'Abd Rabbih, who has left us a curious historical work of very varied contents called "Al Ikd al Farîd," *The Necklet of Unique Pearls.* He flourished about the same time as Ibn al Fakîh, and though the exact date of his visit to Jerusalem is not known, the date of his death, A.H. 328 (corresponding to the year 940 A.D.)

[1] The present Bâb as Silsilah, Plan *I.*

[2] Plan *B.*

[3] Plan *K.*

[4] Plan *N.*

[5] Bâb al Wâdi, the Gate of the Valley, must be the Bâb al Janâiz, the Gate of Funerals (Plan *P*), now walled up, to the south of the Golden Gate. This last is here mentioned under the names of its two halves, the Gate of Mercy (Plan *N*), and the Gate of Repentance (Plan *O*).

[6] Plan *A.*

I am unable to identify these last two places and the last gate mentioned.

[8] In later times David's Prayer Niche was shown (as at the present day) at a spot in the south wall of the Haram Area (Plan *G*). Anciently it was identified with a building in the castle. A generation later the historian Mas'udi writes (Vol. I, p. 109, of the edition published by M. Barbier de Meynard): "David built a House of Worship in Kûr Salâm, which is the Holy City, and it is the same building which exists in our own day, in the year 332 (A.D. 943), and is called the Mihrâb Dâûd. In all the Holy City, at the present time, there is no building higher than it, and from the summit thereof you may see the Stinking Lake (Dead Sea) and the River Jordan."

[9] Shown here at the present day. Plan *K.*

[10] Plan *Q.*

would show that he is describing the Holy City as it existed during the first half of the tenth century of our era. Ibn 'Abd Rabbih is quoted by Mujîr ad Dîn (in the sixteenth century A.D.) under the name of Al Kurtubî, the Cordovan.

Good MSS. of Ibn 'Abd Rabbîh's work are unfortunately lacking, and for my translation I have been obliged to rely on the text printed at Boulak, near Cairo, presumably from an Egyptian MS. which leaves much to be desired in the matter of scholarly editing.

"*Description of the Mosque of the Holy City, and what therein is of Holy Places of the Prophets.*[1]

The length of the Haram Area is 784 ells, and its breadth 455 ells, of the ells of the Imâm.[2] They light the Noble Sanctuary with 1,500 lamps, (kandîl); and in its structures have been employed 6,900 beams of wood. Its gates are 50 in number, and there are 684 columns ('Amûd). Within the Sakhrah (Dome of the Rock) are 30 columns, and the columns which are outside the Sakhrah (*Khârij as Sakhrah*) are 18 in number.[3] The Dome is covered by means of 3,392 sheets of lead, over which are placed plates of brass, gilded, which number 10,210. The total number of the lamps that light the Sakhrah is 464, which hang by hooks and chains of copper. The height of the Sakhrah of the Holy City (in ancient days) when it reached heavenward was 12 miles, and the people of Jericho (to the east)

[1] Vol. iii, p. 366 *et seq.*, of the Cairo edition printed in A.H. 1293.

[2] If the reading *Imâm* be correct, the Imâm in question is doubtless the Caliph Ali, who inaugurated many novelties besides the standard of the ell. At the present day the Haram Area measures, in round numbers, 1,500 feet by 900; or in ells, 1,000 ells by 600.

Various other Arab writers have given the dimensions, and it may be worth tabulating them for the convenience of reference.

	Length.	Width.
	in ells.	in ells.
Ibn al Fakîh (A.D. 903), and Mukaddasî (A.D. 985) ..	1,000	700
Ibn 'Abd Rabbih (A.D. 940)	784	455
Inscription in northern wall of Haram Area, as read by Nasîrî Khusrau (A.D. 1047)	750	455
Ditto as read by the author of the "Muthîr al Ghirâm" ..	784	455
Ditto as read by Ali of Herat in A.D. 1200	700	455
Ditto as read by M. C. Ganneau in 1874	784 or 734	455
By the measurement of the author of the "Muthir al Ghirâm" (A.D. 1350) .. .. Eastern wall	683	455
Western wall	650	

[3] See note[4], p. 95. It must be observed that *As Sakhrah* (the Rock) is used to denote both the Dome and the Rock itself; just as *Al Masjid* means the whole Haram Area, and sometimes more particularly the Mosque (or Masjid) Al Aksa in its southern part.

profited by its shadow, as did also those of 'Amwâs (to the west); and there was set over it a red ruby which shone giving light even to the people of the Balkâ, so that those who lived there were able to spin by the light thereof.

In the Noble Sanctuary (Al Masjid) are three Maksûrahs (enclosed spaces) for the women,[1] the length of each Maksûrah being 80 ells, and its breadth 50. In the Mosque are 600 chains for the suspending of the lamps, each chain being 18 ells in length, also 70 copper sieves[2] (*ghirbâl*) and 7 cone-shaped stands (*sanaubarât*) for the lamps. Further, 70 complete copies of the Koran and 6 copies of great size, each page of which is made out of a single skin of parchment; these last are placed on desks (*kursi*). (The Noble Sanctuary) contains 10 Mihrâbs, 15 Domes, 24 wells (*jubb*) for water and 4 minarets from whence they make the call to prayer. All the roofs, that is, of the Mosque, the Domes and the Minarets, are covered with gilded plates. Of servants appointed to its service there are,—together with their families, 230 persons,— Mamlûks (slaves), all of whom receive their rations from the Public Treasury. Monthly there is allowed (for the Noble Sanctuary) 700 Kists Ibrahîmî, the weight of the kist being a ratl and a half of the large weight.[3] The allowance yearly of mats is 8,000 of the same. For the hanks of cotton for the wicks of the lamps they allow yearly 12 Dînârs; for lamp glasses 33 Dinârs, and for the payment of the workmen who repair the various roofs in the Noble Sanctuary there is 15 Dinars yearly.

Of Holy Places of the Prophets in Jerusalem are the following:—Under the corner of the Masjid is the spot where the Prophet tied up his steed, Al Burâk.[4] Leading into the Noble Sanctuary are the Bâb Dâûd,[5] the Bâb Sulaimân, and the Bâb Hittah, which last is intended by Allah when He saith,[6] "Say ye Hittah" (Forgiveness), and there is no God but Allah; but some men say "Hintah" (Wheat), making a jest thereof, for which may Allah curse them in their impiety!

Also there are the Bâb Muhammad[7] (the Gate of the Prophet); and Bâb at Tanbah (the Gate of Repentance); where Allah vouchsafed repentance to David.

[1] Much the same is stated by Ibn al Fakîh. I am not at all sure whether "Al Masjid" here refers to the Aksa Mosque or the whole Haram Area. It would seem difficult to accommodate three railed-in spaces, each measuring 120 feet by 75 feet, *within* the Aksa building, though what follows would seem to imply that this is what is meant.

[2] What these were for I know not.

[3] What the Kist of Ibrahîm exactly denotes I am unable to state. The Syrian Ratl weighed about 6 lbs.; for the Arabs, like the Romans, estimated their measures of capacity by the weight of oil or wine. The Dînâr mentioned a few lines later may be taken roughly as worth 10*s.* English.

[4] Plan at *K*.

[5] Gate of David, now called Bâb as Silsilah, Gate of the Chain. Plan *I*.

[6] Kurân, II, 55.

[7] Plan *K*.

And the Bâb ar Rahmah (Gate of Mercy), of which Allah has made mention in His Book, saying,[1] "A gate within which is Mercy, while without the same is Punishment," alluding to the Wâdy Jahannum which lies on the east of the Holy City.

And the Abwâb al Asbât (the Gates of the Tribes),[2] the tribes being the Tribes of the Children of Israel,—and the Gates are six in number.

Also the Bâb al Walîd, the Bâb al Hâshimî, the Bâb al Khidr[3] (Elias or St. George), and the Bâb as Sakînah (the Gate of the Shechina).[4]

In the Noble Sanctuary further are the Mihrâb of Mary (mother of Jesus) the daughter of 'Amrân, whither the Angels were wont to bring to her the fruits of winter during the summer time, and summer fruits in the winter time.

Also the Mihrâb of Zakariyya (father of the Baptist),[5] where the Angels gave him the good news (of the birth) of John, at a time when he was standing praying therein. Also the Mihrâb Ya'kûb (Jacob) and the Kursî Sulaiman (Throne of Solomon)[6] where he used to pray to Allah; and the Minaret of Abraham, the Friend of The Merciful, whither he was wont to retire for worship. There are likewise here the Dome of the Apostle (Muhammad), from whence he made his ascent into Heaven; the Dome over the spot where the Apostle prayed with the (former) Prophets; also the Dome where, during the times of the Children of Israel, there hung down the Chain that gave judgment (of truth or lying) between them.[7] Further the Praying place of Jibrâîl (Gabriel) and the Praying place of Al Khidr (Elias).[8]

Now when thou enterest the Sakhrah (Dome of the Rock) make thy prayer in the three corners thereof; and also pray on the Slab which rivals the Rock itself in glory, for it lies over a gate of the gates of Paradise.

The birth-place of Jesus, the son of Mary, is (at Bethlehem) about three miles distant from the Noble Sanctuary; Abraham's Mosque (which is Hebron), wherein is his tomb, is 18 miles from the Holy City. The (Mâlikite) Mihrâb of this Mosque lies on the western side.

Among the Excellent Sights of the Holy City are these. The place of the Bridge As Sirât[9] is in the Holy City, and from Jahannum (Hell)—may Allah keep us therefrom!—it will reach even unto the Holy City.

On the day of Resurrection Paradise will be brought as a bride to the Holy City, and the Ka'abah also shall come along with her, so that they

[1] Kurân, LVII, 13.

[2] Plan *A*.

[3] These three gates I cannot identify; they are also mentioned by Mukaddasî.

[4] Plan *I*.

[5] Plan *l*.

[6] Plan *V*.

[7] The Dome of the Chain. Plan *c*.

[8] Plan *e* and *W*.

[9] Plan *Q*.

shall cry "All hail to those who come as pilgrims! and all hail to her to whom pilgrimage is made!" And the Black Stone shall be brought, in bridal procession, to the Holy City, and the Black Stone on that day shall be greater in size than the Hill of Abu Kubais.[1]

Among the Excellencies of the Holy City are that Allah did take up His Prophet into Heaven from the Holy City, as likewise Jesus, the son of Mary. And verily at some time the Antichrist shall conquer Christ in all and every part of the earth, excepting only in the Holy City And Allah has forbidden Gog and Magog ever to enter the Holy City.

Lastly, that all the Saints and Holy Men of God are from the Holy City, and Adam and Moses and Joseph, and the great company of the Prophets of the Children of Israel all left by testament the command that they should be buried in the Holy City.

The labours of the French Orientalist, M. Barbier de Meynard, and the patronage of the *Société Asiatique*, have made the most amusing of Arab chronicles, the "Meadows of Gold" of Mas'ûdi, accessible to all. In nine octavo volumes of moderate size we have on every page the text, and below it the French translation, so that all who run may read. Mas'ûdi penned his "Meadows of Gold" in the year 943 after Christ (A.H. 332), and though he has given no detailed description of Jerusalem, or the Temple Area, there are some incidental notices of the buildings here, which are of capital importance in our investigations. In the following extract we have, if I mistake not, the earliest reference by an Arab author to the Church of the Resurrection, or Holy Sepulchre, which the Muslim by a designed corruption of the word Kayâmah (*Anastasis*) called the Kanîsâh al Kumâmah, "the Church of the Sweepings," or "Dunghill." The well-known imposture which is called the Miracle of the Holy Fire, is first noticed by the Christian Pilgrim, Bernard the Wise, in A.D. 867. Mas'ûdi's testimony, therefore, some eighty years later, that the miracle took place in the *Church of the Holy Sepulchre* of the Christians, a well-known place, quite distinct from the Dome of the Rock (which last Mr. Fergusson would have us believe was, at that period, known as the *Holy Sepulchre*), seems to me to overturn the foundations of the theory that Constantine's Basilica is the Dome of the Rock. Mas'ûdi was sceptical as to the miraculous origin of the Fire; his account is as follows:—[2]

"On the 5th day of the (Syrian) month Tishrîn I (October) is the festival of the Kanisah al Kumâmah (Church of the Sepulchre) at Jerusalem. The Christians assemble for this festival from out all lands. For on it the Fire from Heaven doth descend among them, so that they kindle therefrom the candles. The Muslims also are wont to assemble in great crowds to see the sight of the festival. It is the custom also at this time to pluck olive leaves. The Christians hold many legends there anent; but the Fire is produced by a clever artifice, which is kept a great secret."

[1] Overhanging Mekka on the west.

[2] Mas'ûdi, iii, p. 405.

Another passage from the same work is curious as showing what were the Churches in the hands of the Christians in Jerusalem, in A.D. 943, and also what were according to Muslim traditions the buildings, afterwards the Aksa Mosque and the Church of the Resurrection, in ancient Jewish days. After relating the history of the reign of Solomon, Mas'ûdi concludes his chapter with the following paragraph :—[1]

"It was Solomon who first built the Holy House, which same is now the Aksa Mosque—may Allah bless its precincts! When he had completed the building thereof, he set about building a house for his own use ; this last is the place that in our own day in called the Kanîsah al Kumâmah (the Church of the Resurrection); it is the largest Church in Jerusalem belonging to the Christians. They have also in the Holy City other greatly honoured churches besides this one, as for example the Kanîsah Sihyûn (the Church of Sion), of which David has made mention (in the Psalms) ; and the Church known as the Jismâniyyah.[2] This last, they say, encloses the tomb of David."

From the latter half of the tenth century after Christ, and onwards to the date of the taking of Jerusalem by the Crusaders, the descriptions of the Holy City by Arab authors become more numerous, and fuller in detail. I propose to translate the short notice left us by the Geographer Ibn Haukal (A.D. 978 = A.H. 367). This personage re-edited and somewhat enlarged the work of his predecessor, Istakhri (A.D. 951 = A.H. 340), who had written a work to elucidate the charts or maps of the countries of Islâm (unfortunately no longer extant) of one Balkhî, drawn in the year 309 A.H., corresponding to 921 of our era. Ibn Haukal furnishes not an uncommon example of the method employed in the East for the writing of books. To save yourself the trouble of original composition you take an earlier author, annotate and add commentary to his work, and bring out the plagiarism under your own name. It is as though, instead of editing Boswell, Mr. Croker had given us the "Life of Johnson" as his own work, suppressing all mention of the original author.

Thanks to the researches of the learned Dutch orientalist, M. de Goeje, Ibn Haukal and Istakhri and Balkhi are all now set in their proper places, and we have the two first edited in Arabic separately (although Ibn Haukal includes for the most part, and is a repetition merely, with augmentations, of Istakhri), in the "Bibliotheca Geographorum Arabicorum," Vols. I and II.

The description of Jerusalem is as follows :—[3]

"The Holy City is nearly as large as Al Ramlah (the capital of the

[1] Mas'ûdi, i, p. 111.

[2] Jismâniyyah is the Arabic corruption of the name Gethsemane. The original name has the meaning of *Garden of the Olive-press*, while Jismâniyyah in Arabic has the signification of "*the Incarnation*," and commemorates a different incident in our Lord's history.

[3] Vol. II, Ibn Haukal, p. 111, corresponding to the section in vol. I, p. 57, of Istakhri.

province of Filastîn). It is a city perched high on the hills, and you have to go up to it from all sides. There is here a Mosque, a greater than which does not exist in all Islâm. The main building (which is the Aksa Mosque) occupies the south-western angle of the Mosque (Area, or Noble Sanctuary), and covers about half the breath of the same.[1] The remainder of the Haram Area is left free, and is nowhere built over, except in the part around the Rock. At this place there has been raised a stone (terrace) like a platform, of great unhewn blocks, in the centre of which, covering the Rock, is a magnificent Dome. The Rock itself is about breast high above the ground, its length and breadth being about equal, that is to say, some ten ells and odd, by the same across. You may descend into its interior by steps as though going down to a cellar (*sardâb*), through a door measuring some five ells by ten. The interior is neither square nor round, and is above a man's stature in height.

"In all Jerusalem there is no running water, excepting what comes from springs, that can be used to irrigate the fields, and yet it is the most fertile portion of Filastîn.

"In the City[2] is the Mihrâb of the Prophet David, a tall edifice built of stone, which, by measurement and calculation, I should say reached a height of fifty ells, and was thirty ells in the breadth. On its summit is an erection like a cell (*hujrah*), which is the Mihrâb mentioned by Allah—may he be exalted! (in the words of the Kuran,[3] 'Hath the Story of the two pleaders reached thee, when they mounted the walls of David's Mihrâb?') When you come up to the Holy City from Ar Ramlah this is the first building that catches the eye, and you see it above the other houses of the town. In the Noble Sanctuary, too, are many other venerated Mihrâbs dedicated to other of the celebrated prophets."

Of far greater importance, however, than the short notice of Ibn Haukal—Istakhri, are the two very complete descriptions left by the Arab geographer, Mukaddasî (A.D. 985) and the Persian traveller, Nasiri-Khusrau (A.D. 1046) who wrote, respectively, a century, and half a century before the first Crusade. The account left us by the first of these, Mukaddasî, I have already translated for the Palestine Pilgrims' Text Society, and that given by the Persian will, I believe, very shortly appear in English dress, published under the same auspices. I need, therefore, only refer my readers to the rapidly increasing numbers of the "Pilgrims" for all details; but an incidental notice in Mukaddasî, seems to me sufficiently important to justify my quoting the passage from my translation. I conclude these notes with this passage which proves beyond a doubt that

[1] See *R* and *U* of the Plan.

[2] Ibn Haukal says, "In the Haram Area (Al Masjid)," but this is an oversight, or an addition by a later hand.

[3] Chapter XXXVIII, 20.

[4] P. 22 of my translation; p. 159 of the Text edited by M. de Goeje.

the Arabs of the eighth, ninth, and tenth centuries of our era had before their eyes both the Church of the Holy Sepulchre and the Dome of the Rock, two perfectly distinct buildings, one Christian, one Muslim, totally distinct in position, in plan, and in purpose.

After giving a long description of the great Omeyyad Mosque at Damascus, Mukaddasî has the following remarks :—

"Now one day I said, speaking to my father's brother, "O my Uncle, verily it was not well of the Khalif Al Walîd to expend so much of the wealth of the Muslims on the Mosque at Damascus. Had he expended the same on making roads, or for Caravanserais, or in the restoration of the Fortresses, it would have been more fitting and more excellent of him." But my uncle said to me in answer, "O, my little son, you have not understanding ! Verily Al Walîd was right, and he was prompted to do a worthy work. For he beheld Syria to be a country that had long been occupied by the Christians, and he noted herein the beautiful churches still belonging to them, so enchantingly fair, and renowned for their splendour ; even as are the Kumâmah (the Church of the Holy Sepulchre) and the Churches by Lydda and Edessa. So he sought to build for the Muslims a Mosque that should prevent their regarding these, and that should be unique and a wonder to the world. And in like manner is it not evident how the Khalif 'Abd al Malik, noting the greatness of the Dome of the Kumâmah and its magnificence, was moved lest it should dazzle the minds of the Muslims, and hence erected, above the Rock, the Dome which now is seen there ?"

NOTES FROM THE *QUARTERLY STATEMENTS*, 1886–7.

October, 1886.

Page 170. Holes in dolmens and menhirs also are well known to archæologists. There is a known case where good faith has been sworn by joining hands through the hole in a menhir. Cup hollows also occur surrounded by circular trenches cut on flat rocks on hill-tops. These might contain rain-water, dew, or libations such as were commonly poured on rocks, as mentioned in the Old Testament. The account in the Zendavesta of the ceremony of purifying after contact with a dead body suggests an explanation of these hollows and circles. The man to be purified, we there read, used to pass from circle to circle and was sprinkled with water and *gomez* (the sacred Persian mixture) from the holes. The holes and the circles round them were made for the purpose according to measurements detailed in the Vendidad.

Page 173. The capital found at Ascalon is evidently Byzantine. Brickwork like that at Ascalon occurs in the Byzantine walls at Constantinople about Justinian's time. I found similar brickwork also in the ruins of Kadesh, near Tell Neby Mendeh.

Page 185. The Arab marriage custom here noted is interesting in connection with the survival of "Marriage by Capture," which Sir J. Lubbock and other antiquaries believe to be traceable in many countries.

Page 198. The investigations of the supposed second aqueduct to the Virgin's Pool do not seem to have led to the proof of its existence, nor do I think it at all likely that a second aqueduct would have been cut, as there could not have been any apparent use for it. The wall in Shaft B does not seem to have belonged to an aqueduct. Shaft A produced no results. Shaft C showed a surface channel of which there used to be many on this hill, but it is not shown to have gone to the Virgin's Pool. The idea that the roof of the existing Siloam tunnel is not of rock, but of slabs, with "hardly a joint visible," does not seem to me tenable. I examined the roof carefully throughout, and believe it to be entirely of live rock. It is never flat, as it would be if of covering slabs. Boys may have been employed to excavate the narrowest part, but in this the roof is, I think, most certainly rock-cut. Perhaps Mr. Schick may be able to go and see for himself.

I think it would be very useful to continue excavations along the aqueduct which leads westwards from the Pool of Siloam. Its end has not yet been traced, and it may lead to some pool now hidden, perhaps the "Dragon Well" of Nehemiah. Ancient mediæval maps—correctly or not—show such a reservoir.

Page 200. The derivation of Tell es Safi from Saph is interesting. Safi is, however, spelt with *Sad* and Saph with *Samech*, though, as I have before said, the S sounds in Syrian Arabic are not entirely distinguished, and moreover, Saph is probably not a Semitic word.

Page 204. I thoroughly agree with Rev. H. G. Tomkins as to the survival of old Pagan names of deities in the modern town and village nomenclature of Palestine, but great caution is necessary in such an inquiry. I doubt if any *Deir*, or "monastery," preserves a really old name (though we have of course Deir B'al). *Deir Tammeis* may be a corruption of the Latin Thomas, and it is remarkable that Tammuz (spelt with *Zain*, be it observed, *not* with S) is a name never found on Phœnician texts, although the Phœnicians worshipped Tammuz. The fact is, the word is not Semitic.

As to Sutech, Chabas ("Voyage d'un Égyptien," p. 344) denies that Set was ever so named. However this be, the word Sutuh (سطح) does not seem properly to represent Sutech, and it is a very common word for a piece of flat ground. We must content ourselves with Neby Shît for Set, I think, and I should be disposed to confine the inquiry *entirely to Villages and Ruins*. The names of the natural features of Palestine, as a rule, are modern. As a contribution I would suggest that *Bidieh*, a place the name of which long puzzled me, is named from Bed, or Beda, a Phœnician god well known from inscriptions. Salchah also (Deut. iii, 10) may be named from the god Silek.

I am convinced that several of my derivations which Professor Palmer cut out in editing my name lists will stand fire in connection with this

inquiry, and are more likely to be right than derivations from dictionary Arabic. Others of my derivations which Professor Palmer adopted have the same tendency. I hope to have time to investigate this interesting question further, and have referred to it in "Syrian Stone Lore," p. 32.

January, 1887.

Page 35. The inscriptions here figured are in the Karmathian character.

Page 37. As to Hippos, see Neubauer's "Geography of the Talmud" (1868), p. 239, where he suggests that the Semitic name was Susitha. In this connection it seems to me that it would be interesting to inquire whether the Greek nomenclature of Palestine generally was, not always *original*, but represented a translation in some cases of the Semitic. This seems to have been the case at Eleutheropolis, or the "city of free men," as we see from Jerome. Beth Gubrin was the "city of heroes," and these heroes were supposed to have been *Horim*, or Horites, because of the caves; but the later translation of Horim was "free men," and hence the Greek. This is not a speculation of my own, but can be shown from the ancient notices of the place.

Page 48. In support of Professor H. Lewis's views as to the original Aksa, I may note that I saw what I took to be foundations of pillars east of the present east wall of the Mosque on the surface. It would be worth while to have these examined and planned. I believe I once had some measurements, but cannot find them.

Page 55. The new tomb at Kolonieh is very interesting, but I doubt if it can be as old as the third century. The forms of the letters in the text suggest a somewhat later date.

Page 57. The reason why I do not write again as to the "City of David" is that my views were published in 1878, "Handbook to the Bible," pp. 336-340. I have seen nothing to make me alter my views in any substantial degree. I never claimed that the "City of David" was a term equivalent to Jerusalem generally, but only that it meant—as one would naturally suppose—the City of David's time. Fifteen years of controversy have shown me that the result always is that the disputants retain their opinions, and of course there could be no controversy if there was nothing to be said on one side.

I would beg leave, however, to remark that we should perhaps make a distinction between the various Biblical books in treating the question. It is universally allowed that the Books of Samuel are older than Kings, and that Chronicles belong to the time of Ezra at earliest. Is it certain that the words City of David are used always with the same meaning?

I have never denied that a Royal Palace and a Royal Burial-place on Ophel existed, and it would be interesting to find traces of the latter, which excavation might lead us to. I doubt, however, if David, Solomon, and the more famous kings were buried here. "The field of burial of the Kings," "The Garden of Uzzah," near Solomon's Palace on Ophel, was, I

think, a different place from the "Tombs of the Kings of Israel," into which we know unworthy kings were denied admission. Yet this "field of burial" was, in a sense, the "Sepulchres of David" since the unworthy kings were his descendants.

We know that Solomon's palace was *not* in the City of David; and we know that Millo, a place round which a wall was built, *was* in the City of David. The Greek renders Millo by Akra, and I think there is no doubt whatever that Akra was where Sir C. Warren places it, viz., west of the Temple: therefore the City of David was west of the Temple. I cannot see how we can get out of this, and in such case my site for the tombs of the Great Kings becomes possible. I only differ from Sir C. Warren in supposing that the Upper City also should be included in the name City of David, as well as its synonym Zion—which by the bye has lately been thought to be also a synonym of Jebus ("the sunny" = "the dry").

The Book of Chronicles does not say that the wall of Manasseh was built "round" the City of David. It says, on the contrary, "outside" the City of David. The result of the theory which places David's capital on the little narrow sloping spur of Ophel dominated by the natural fortress of the Upper City which has a deep natural fosse all round it is that the names Zion, Millo, Ophel, City of David, and Akra, are all crowded into this little slope, and the rest of the site of Jerusalem is left without any ancient nomenclature. Now to me it seems unimportant where the words City of David are written on the map, so long as it is agreed that the Upper City formed the main part of David's capital. It is the express opinion of Josephus that this was the case, and I agree in thinking with Sir C. Warren that the modern understanding of the incidental reference in Nehemiah is not enough to upset the opinion of Josephus. This is the really important question, Was David's capital a city or only a little village on Ophel? and my contention in this respect seems to be admitted at all events by H. B. S. W. Jebus is described as a strongly fortified town, standing a siege and confident of its impregnability. No engineer, I think, would be able to agree that a fortress could have stood on Ophel south of the Temple, seeing that it was commanded by the Upper City. The proximity of Ophel to the Spring of Gihon seems to have no bearing on the question, as I have before pointed out, because fortresses in Palestine are often far away from the nearest spring. Moreover, it is quite possible that the Hammâm esh Shefa may have been running in David's time above ground. As to the aqueduct to the "west side of the City of David," that, I think, has at last been discovered running from Siloam along the south slope of the Upper City westwards, and it ought to be followed to its end.

C. R. CONDER.

Note.—Plato distinguishes three forms of human thought—Fancy, Opinion, and Knowledge (see Menon, 99). Fancy is represented by Pilgrim diaries, Opinion by the controversies, but Knowledge by the results of exploration.

NOTES ON PERROT AND CHIPIEZ'S "HISTOIRE DE L'ART."

Vol. IV.—Sardinia, Judea, and Asia Minor.

The influence of the work of the Palestine Exploration Fund is seen by its reproduction in such books as the above. MM. Perrot and Chipiez have added a volume to their valuable set of books on Ancient Art, in which a large amount of information and many plates are derived from the Memoirs of the Palestine Survey, and from such works as the "Recovery of Jerusalem," "Heth and Moab," &c. As this book will no doubt be much read by those who have followed the Palestine Exploration Fund work, I venture to put down a few notes which occur to me in reading it.

Page 180. The plan of the Royal Quarries given in the Jerusalem volume Portfolio seems to be forgotten, only the rough sketch in the *Quarterly Statement* being noticed.

Page 185. Nothing is said in speaking of the dressing of the Haram stones of the peculiar criss-cross tooling which is found on them and at Hebron, but not on other drafted masonry—*e.g.*, Baalbek and 'Arâk el Emîr. This tooling is distinctive.

Page 197. The Golden Gate is here supposed to have been named by a mistranslation of the Greek (Acts iii, 3), "Beautiful Gate." Tradition has, however, always placed the latter on the west side of the Haram, where it is noticed by many mediæval writers.

Page 199. I do not understand why Dr. Chaplin's statement as to the "Stone of Foundation" is called "quite a gratuitous conjecture." The Mishnah is regarded by M. Perrot as of considerable authority, and the Mishnah says distinctly that the Stone of Foundation was visible in the Holy of Holies of Herod's Temple. The passage, 1 Kings vi, 15, does not contradict this, since it refers to Solomon's Temple.

Page 208. M. Perrot seems to think that the central part of the east and west Haram walls may be as old as Solomon, but it appears certain that at least all the east wall is of one period to the Golden Gate. He also speaks of the north-east angle, apparently overlooking the fact that, as far as we know, there is no ancient corner at this point.

Page 211. The unpublished drawings of the Palace of Hyrcanus which I prepared in 1883 show that the style was not purely Greek. The central pillars had most remarkable capitals, more like Egyptian style than any other; but, as far as I know, unique.

Page 214. M. Perrot speaks of *three* ancient Gateways on the west Haram wall as now known, but including that of Tank, No. xxx, there are four.

Page 226. It is matter of opinion whether Ezekiel's description should be applied to Solomon's Temple. M. Perrot's plan is not unlike that in the Speaker's Commentary, but to me it seems doubtful if the Temple of Solomon had as many cloisters as that described by Ezekiel. The

Rabbinical writers certainly held that Ezekiel's Temple never existed, though in some particulars its plan was carried out by Herod.

Page 239. The Mishnah can hardly be said to be much later than Josephus, and seems to have founded its description on the accounts of eye-witnesses of the Herodian temple.

Page 273. The wall discovered by De Vogüé east of the Cathedral of the Holy Sepulchre cannot be considered as old as the Haram masonry. The stones are quite differently dressed, and the wall appears to have belonged to the Basilica of Constantine.

Page 277. I do not understand on what grounds M. Perrot refers drafted masonry to Solomon. We do not know of its use in Phœnicia before the Greek age, and it may have been introduced into Palestine during that age.

Page 284–5. It is much to be regretted, I think, that the fanciful restorations of Jewish tombs by Cassas should be reproduced. They resemble no known monument existing in Palestine, and seem to be entirely impossible.

Page 305–6. It would have been well perhaps to have referred to the discoveries of Lenormant as to the meaning and derivation of the word *Cherub*, which is purely Semitic, and has nothing probably to do with the Aryan Gryps.

Page 308. The coin attributed to Jaddua bears no name or date. It is usually thought to belong to the coinage of Simon the Hasmonean, and it is not known that Jaddua struck any coins.

Page 334. I am unable to trace any authority for the restoration of Solomon's brazen altar with steps, which were not allowed by the Law.

Page 340. Pierotti is not a very good authority to quote as to Hebron. There is no allusion to the account of the Hebron mosque as explored when the Royal Princes visited the same, when it was shown that there is a double chamber under the floor, not in two storeys, but on one level.

Page 349. The Tomb at Tibneh, once thought to be Joshua's, belongs, I should say, to the Greek period.

Page 350. The cornice of the so-called "Egyptian tomb" appears to have just the same profile as that of the tombs of Absalom and Zechariah. It should be noted also that a similar profile occurs on the inner side of the Hebron Haram wall at the top. It seems clear that this profile was in use among the Jews of the Herodian age, and is only remotely connected with Egypt.

Page 354. I venture to differ as to the supposed ancient Hebrew text on the same monument. I carefully examined the marks in question, and have copied them (see Jerusalem Volume of "Memoirs"). I do not think they are letters at all, nor does there seem any clear indication that the door has been made higher at a later period. I believe the monument in question to date about the Christian era.

Page 361. M. Guérin's views as to the supposed Tomb of the Maccabees were not supported by further exploration. The monument appears to be a Byzantine Christian building, as shown by M. Clermont-Ganneau.

Page 364. It is hardly possible to suppose the tombs south of Wâdy Rabâby to be very ancient, as a rule. Many are Christian, and one of the most important dates from the eighth century.

Page 378. M. Perrot does me the honour to reproduce seven of my drawings of dolmens, but he does not refer to the curious stone circles in Moab called *Hadr*, which are as important as the other rude stone monuments discovered by my party in 1881–2. It is also curious that in speaking of the ancient fortresses of Palestine, M. Perrot never once describes any of the Tells, which are among the most important of ancient remains in Palestine, some of which have been excavated by the Palestine Exploration Fund explorers, and a great many others described.

Page 383. It is perhaps doubtful if the great foundation stones under the walls of Justinian's fortress on Gerizim are the oldest remains on the summit. The sacred rock seems to me to be the really ancient centre on the mountain, resembling the "earth fast" stones which, like the dolmens, were altars among the Celts. The cup hollow in this rock is very remarkable. The Samaritans say it marks the site of the Laver of Joshua's Temple on the mountain, but it is perhaps an old libation hollow like many found in Syria and in Europe.

Page 407. The proposed restoration of the Temple and Palace of Solomon by Stade shows by its contour that foundations of 40 feet in depth would be required. This is due chiefly to the Temple being too far west, the Sakhrah being made the site of the Altar. If as in my proposed restoration of Herod's Temple the Sakhrah is placed in the Holy of Holies, it will be found that only 2 or 3 feet of foundation are required anywhere.

Page 409. M. Perrot says Solomon's throne "would hardly have been noticed" at Tyre, Babylon, Nineveh, or Memphis. Yet Sennacherib thought Hezekiah's ivory throne worthy of notice in his historical tablet.

Page 434. The sketch of the pottery goddess of Gezer from a drawing by C. F. T. Drake, has been idealised by the artist. It may be true that the pictures of the Palestine Exploration Fund Memoirs are "mediocre" compared with his beautiful sketches, but the first thing desirable in archæological drawings is faithful representation. Mr. Drake's picture was faithful and complete.

Page 441. There is evidence in Phœnician inscriptions and in monumental town names that Chemosh was not exclusively a Moabite deity.

Page 450. The sketches of the Moabite pottery are slight. The Palestine Exploration Fund possesses a collection of water-colour drawings and photographs of them. I may be allowed to note that these objects were discovered or produced just at the time when I first went out to Palestine in 1872, and though I reported fully on them, I did not consider myself competent to pronounce on their character, since I had not that "long experience" with which M. Perrot has done me the honour to credit me. As to the Shapira MS., it was first denounced by Neubauer, then simultaneously (to a day) by M. Clermont-Ganneau and by myself. I do not even now feel certain that some genuine articles may not have given the idea

of the pottery figures to the forgers, and this view was held by others also.

Page 455. Mr. Baker Greene's view as to the meaning of the names Melek Safa and Melek Set seems to me very probable in face of the numerous inscriptions on which the name Melek, or Moloch, appears in conjunction with other names of deities. Set also we know to have been a name for a deity of Egypt and of the Hittites.

Page 460. The collections at No. 1, Adam Street, and at South Kensington, show that it was hardly the case that the English explorers "did not take the trouble" to collect ancient glass found in the excavations.

Page 465. The idea that the cartouche *Yutah Mâlek* represents the King of Judah, hardly agrees with the fact that it belongs to a purely geographical list, and has the determinative of place. It represents rather the town Jehud (el Yehûdîyeh).

Page 494. The discovery of a well-formed hare on the lion of Marash shows that I was right in supposing this hieroglyphic to have been used in the Syrian hieroglyphs. The Egyptian figure of the hare represents the rising sun.

Page 504. M. Perrot does not see "how Captain Conder can deny" that the Egyptian picture of Kadesh gives the idea of a lake. His own picture seems to show that the Lake of Kades (or Homs) cannot be intended. There are bridges over it from both sides, and if the site were in a lake at Tell el Baheirah, these would have been each $\frac{3}{4}$-mile long. The Hittites might have tried to drive across the stream which surrounds the site where the name Kades is still found, as they are shown doing in the picture. They would not have tried to drive to a town a mile away in the water. The only reason adduced why Tell el Baheirah should be the site of Kadesh is the existence of the lake. I have shown that the lake was formed by building the Roman dam. The site where the ancient name is found is the proper site to examine. I do not think there is any indication that there was a town of importance on Tell el Baheirah, nor do I see any sound reason for supposing it to be the site of Kadesh.

In a note on p. 806, M. Perrot, however, is induced by M. Ary Renan to look more favourably on my view as to Kadesh. I do not think, however, it is correct to speak of the island in the lake as so very small, although it is absent from M. Perrot's reproduction of my sketch Survey of the Lake. The argument as to the lake being formed by the barrage I put forward in 1881, and published in "Heth and Moab." M. Perrot seems to have overlooked this and other arguments, which he attributes to M. Ary Renan, who visited the spot in 1886. It is surely a mistake to say that Robinson placed Kadesh on the Tell el Baheirah, for Robinson apparently knew nothing about Kadesh. He did not visit the lake, and he says he did not know why Abu el Feda called it Kedes ("Later Biblical Researches," p. 549).

A good deal that M. Perrot has written may perhaps be reconsidered in connection with the reading of the so-called Hittite texts.

C. R. C.

KIRJATH-JEARIM AND EBEN-EZER.

STUDENTS of the Great Map of Western Palestine being invited to send notes of any identifications which suggest themselves, I beg to report the following, noted this winter. The argument for the survey identification of Kiriath Iearim given at pp. 114, 115, of "Twenty-one Years' Work" (and in the "Memoirs") seems conclusive. One point, however, seems to have escaped notice, which may be held to settle the question. In Joshua xv, 60, one of the groups of cities pertaining to the tribe of Judah is given in these words, "Kiriath Baal, which is Kiriath Iearim, *and Rabbah*, two cities with their villages." Now within a mile of Khurbet *'Erma*, on the same southern side of the main wâdy, but across a small side valley, the map gives another ruin of apparently equal size and importance, Khurbet *Rub'a*, "The ruin of Raba." Thus we find in close juxtaposition the two cities of Iearim and Rabbah, "two cities with their villages;" and that it is so proves the survey identification of Kiriath Iearim to be right. True, in the Hebrew, Rabbah is ה רבה, *Ha Rabah*, the mighty or the populous; while the modern Arabic name corresponds to a Hebrew form, רבע, *Rab'a*, a four-sided enclosure, whence the suggestion "arbour" or "summer-house" in the Name Lists, p. 309. This variation, however, meets a ready explanation in Professor Palmer's words in the Preface of Name Lists, which may be quoted in full, as a second application of them is presently to be made. Some Arabic topographical names, he says, are survivals of older Hebrew names, "either quite meaningless in Arabic, or having an Arabic form in which the original sound is perhaps more or less preserved, but the sense entirely lost. In some instances the modern local form represents the Hebrew with scarcely any change. In others, again, the older form has grown into an intelligible Arabic word, *similar in sound, but quite different in meaning*." The second application of these words gives a like justification of the survey identification of Eben-ezer at Deir-Abân, a name which commemorates the "stone," but not the "help."

In the valley, at the foot of Deir Aban, the Map places Bîr *ez Zer'a*, "the well of the sown corn" (Name Lists, p. 292). That no doubt would be in Hebrew ה זרע, the seed, or, the sown; while the monument given by Samuel (1 Sam. vii, 12) is designated *Eben ez 'Zer*, ה עזר, the stone of the help. Considering the quiescent nature of the letter ע the two words are, in sound, practically identical, and it may well be that in Deir *Abân* and Bîr *ez Zer'a*, the complete name *Eben-ezer* has survived.

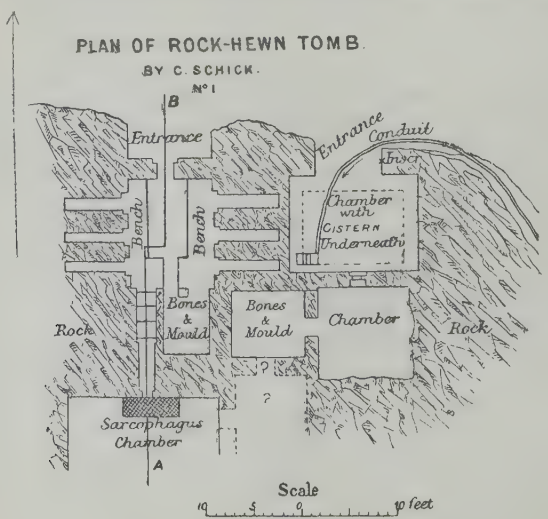
I anticipate that the Great Map will yield many similar corroborations of the conclusions of the Survey.

WALTER MILNER, B.A.

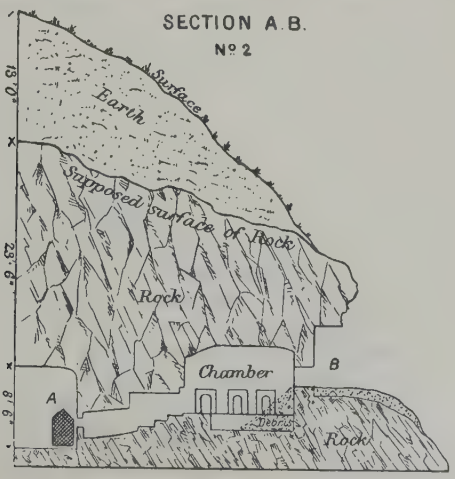
A REMARKABLE TOMB.

When I was last autumn digging in order to discover, if possible, the first canal of Siloam, the workpeople told me that there were some interesting rock-hewn tombs, with a curious stone curve down the valley on its slope, about fifteen or twenty minutes' distant. I took little notice of the story, as they always speak in such terms about localities, and when one goes to visit them they are found to have no interest. But always when meeting me in town they repeated the same thing, so I resolved one day to go down with a few assistants and the necessary instruments for measuring, a level, with candles, &c. I was guided into the Wâdy Yasul marked on the large map. We passed Bir Eyub and 'Ain Lozeh, went over the foot of the hill, and entered into the Wâdy Yasul, coming down from the western height, east of the Bethlehem road; going up a few minutes in the same, and crossing, ascending on its southern slope about the third part of its height, there is a cliff of soft rock, and in it some rock-hewn tombs. The first (or eastern) has a cave-like opening, 7 feet wide, and more than a man's height, hewn in a square, formed like a gate; on its eastern shoulder is an inscription engraved. It is in Arabic: "There is no God but God, and Muhammed is the Apostle of God." Entering, one is in a square room (14 feet by 10 feet, and about 9 feet high), with straight walls and nearly horizontal (slightly arched) ceiling; in the south-west corner is, on the bottom, a hole, or well-mouth, with a few steps in it, so that one may be able to go down: it is about 5 feet (or more) deep, extending nearly under the whole bottom of the room, and a small water conduit comes down the brow of the hill, and entering under the door into the mouth of the well (see No. 1).

Opposite the entrance door, in the southern wall, is another small door,



with a recess to receive a closing slab, and, inside, marks of the hinges and the bolt of a once existing movable door, leading into another square room (9 feet 4 inches by 9 feet 10 inches). It seemed as if it had been at one time the lodging of a living man, and not a sepulchre for depositing dead bodies; near the bottom, on the east wall, there is in the middle a door-opening of another square room (about 7 feet by 7 feet), with a great mass of bones and mould: its ceiling is about 3 feet lower situated than that of the lodging room, also is its ceiling towards west declining downwards. It may be, as I suppose, that from it a door may lead to other rooms inside, as by pointed lines shown in the plan; but this is only supposition, and cannot be proved until the room is cleared. When coming out in the open air again, and going westwards, we come 11 feet from the large entrance to another one, partly destroyed, 9 feet wide and still about 4 feet deep, and of the height of a man. In the entrance are recesses outside to take up the closing stone slab, and entering, one comes to a square room, 9 feet wide by 11 feet 10 inches long, and in the middle 8 feet 6 inches high, the ceiling slightly arched, and the full height only in the centre part, as on three sides there is left a stone bench, 2½ feet broad and 2 feet 2 inches high; level with its top are on these three sides loculi, or single tombs, three on each side. These loculi are 7 feet deep, 1 foot 8 inches wide, and 2 feet high, on the top rounded; in front of each is a square, 4 inches deep recesses to take up the closing slab. Towards the south, by having broken out the dividing wall, two are now connected and made one small room, 5 feet wide and 6 feet long, and the bottom lowered to the level of the bottom of main room, and a trench through the bench cut to it, so that the middle opening represents a door of 4 feet high; this inner and small room is full of bones and mould. The third (the western) opening on this side is rather a passage and not a tomb (or tomb behind tomb, as one thinks first), for the first part has three steps, and they themselves are a



little sloping. It has the width of the others, and is 5 feet 6 inches long, and is like another opening 2 feet high, and a little narrower, going in 5 feet, bottom and ceiling sloping down. Its end is a rock, but has a little hole, by which one can see that the wall is only $2\frac{1}{2}$ inches thick—whether broken accidentally when the passage was made or on purpose, I cannot say. What one sees when looking through the hole is the most important thing of all. There stands across before the thin rock wall a large smooth coffin-shaped stone (see No. 2). The hole and all is too narrow for a man to put in his arm, only his hand ; but by a thin iron rod with hooks on both ends I could ascertain that the sarcophagus, if it is one, or rather its cover, is 6 feet long ; the one side of the cover is 2 feet, and from the edge of that down to the bottom where it stands, 2 feet 10 inches, but it may be more, as there between the stone and the wall may have in the very narrow space accumulated some earth. Pushing the iron rod of 5 feet long to the right and left it touched no wall, nor the roof of the room in which the sarcophagus stands. It must be of some larger size. I have also to say that although I clearly saw the edge caused by the perpendicular side of the sarcophagus and its sloping top, I could not observe any joint, so, if there is one, it must be lower down than the hole permitted to see. All the work hewn in the rock described in the above is as nicely and correctly done as it is in rock tombs round about Jerusalem, except in the tombs of the kings.

The question now arises, Where is the access to this room with the sarcophagus, and in what way was it brought in ? Once there was found a similar one in such a rock-hewn tomb room, with a little door, through which it could not have been brought in ; I found a large hole in the top or roof of the room, and so it might be here. I levelled, therefore, and measured exactly, but the mass of rock and earth is so great that I hardly think it possible to get access to the room by digging a shaft down to it (see No. 2). So I think very probably the access might be through the lodging-room, as I have called it (see above), when all the bones and mould are taken out. It is curious that an extra passage was made to the hole, through which it might be seen, and one gets the idea that here was a kind of oracle. People came, perhaps, to the hole and asked their questions or uttered their prayers, and inside the inhabitant of the lodging-room might go secretly there and give answers. It may be that originally the first part of the passage was a common loculus, like the others. But later on, when some illustrious man was put there in a sarcophagus in the neighbouring room, it was found best to get an easy access, although still separated by a rock wall, to the holy relic, and the second part and the steps were then made.

In case it would be found interesting enough to ascertain more details of the stone and the mysterious room, I think by breaking off from the rock—*i.e.*, enlarging the hole upwards—it might be made very likely so wide that a man might go in and thoroughly search the room. It may be that there are even other tombs or sarcophagi, and at least found the place of entrance to it. Before I hear from you on this matter I will do nothing, as it is not a pleasant thing to disturb tombs. Yet by the suggested way there will be no disturbing.

The inscription, being Arabic, says nothing than the usual expressions of the Moslems, and the name of the Wâdy Yasul may derive from the man or Moslem Sheikh, once residing in these rooms, considered by his fellow believers to be a messenger or Apostle. The tombs and excavations are not Mohammedan, but Jewish, in later times only used by a Moslem; and even this is now forgotten.

The water-pipes mentioned in 2 Sam. v 8, probably refer to a subterranean channel near the citadel of David, for we find in the Jerus. Talmud (Tractat Nasir, chap. ix, § 4), that such a channel existed close by the sepulchres of the kings, and terminated at the brook of Kedron. Jerome, in accordance with the rabbinical explanation, renders the clause, "et tetigisset domatum fistulas."

It is still a matter of speculation where the ancient City of David was situated, and whether the flight of steps in the rock discovered by the Anglican Bishop below the English cemetery are the remains of those mentioned by Nehem. iii, 15, as going down from the City of David. Supposing the ancient, like the modern, Zion was S.W., why does it say in Psalm xlviii, 2, "Mount Zion on the sides of the north?" Sir Charles Warren's and the Rev. John Forbes's theory, that Zion was identical with the northern hill, Acra, has some support by Josephus ("Ant.," xii and xiii), who calls the stronghold of Zion *ἄκρα*, and the Syrian fortress on Mount Zion is called Acra in the Maccabean books (1 Macc. iv, 60; i, 35; ii, 31). We meet again with Acra as a denomination of Zion in the very ancient Talmudic book, "Megillath Taanith," chap. ii (this book is sometimes quoted by the Talmud, and was compiled anterior to the time of Josephus). We may therefore venture to suggest that Zion was not an isolated fortress, but included a large part of the city. Yet the royal tombs were in the near vicinity of the Temple (Ezek. xliii, 7-9), and it appears from Nehem. iii, 16, that they were on the western side of it. Though the burial-place of the Kings of Judah (except Ahaz) was well known, until the destruction of the Temple (see Josephus, "Ant.," xvi, 7, § 1), yet according to the above-quoted Talmudical passage, Tractat Nasir, the sepulchres had been removed afterwards from the former burial-place, and the problem has now to be solved, where they are at the present time, and whether the now called David's sepulchre is the true one, or merely bears its name? The discovery of tombstones seems therefore to be a matter of the greatest archæological interest. There is a certain subterranean passage mentioned in the Talmud (Tract. Erubin, p. 61*b*), and in other ancient records, such as Midrash-rabbah and Midrash Tanchumah (on Numb. iii), which was originally excavated by the King Zedekiah, leading from his royal palace northward towards Jericho. This passage is said to have been twelve miles in length, and was alluded to by Jeremiah (chap. xxxix, 4, and lii, 7), and it seems probable that the sepulchres of the kings had been removed from their former burial-place, which was west of the Temple, into the said passage in the north.

C. Schick.

Jerusalem, *January* 17*th*, 1887.

MIDDOTH, OR THE MEASUREMENTS OF THE TEMPLE.

With the Commentary of Rabbi Obadiah of Bartenora.

(*Concluded.*)

CHAPTER III.

1. The altar was thirty-two cubits by thirty-two cubits.[1] It rose a cubit, and receded a cubit—this *was* the foundation;[2] it was now thirty by thirty. It rose five cubits and receded a cubit—this *was* the circuit; it was now twenty-eight by twenty-eight. The place of the horns *occupied* a cubit on either *side;* it was now twenty-six by twenty-six. The place for the feet of the priests to walk[3] *was* a cubit on either side; it was now twenty-four by twenty-four—the place for the fire. Rabbi Jose said "at first[4] it was only twenty-eight cubits by twenty-eight." It rose and receded according to this measure, [*i.e.*, in the above-mentioned manner], until the

[1] They brought a square frame made of four boards, each of which was thirty-two cubits long. The breadth of *each* board was a cubit, and this was the height of the frame, and they filled it with stones, lime, pitch and melted lead, so that it became one solid mass of thirty-two cubits by thirty-two cubits, and a cubit high: and this was the foundation.

[2] It rose a cubit and receded a cubit. After the foundation had risen to the height of a cubit, another frame was brought, the length of each board of which was thirty cubits, and the breadth of the board which was the height of the frame, was five cubits. This they placed upon the foundation and filled with stones, lime, pitch, and lead, like the first, and it adhered to the foundation, and became one solid mass of thirty cubits by thirty cubits standing upon the foundation. This was called the circuit: it was five cubits higher than the foundation, and receded a cubit because it was shorter than the foundation a cubit on every side. And again a third frame was brought which was twenty-eight cubits by twenty-eight cubits, *and* three cubits high, and it was placed upon the circuit and filled like the first. This was the place for the pile, which was the top of the altar. Thus the foundation stood out from the circuit a cubit on every side, and the circuit stood out from the place for the pile a cubit on every side. Afterwards there was brought a frame of a cubit by a cubit, and in height a cubit, and placed upon the corners of the altar, and filled. And this was the horn of the altar, and thus for each of the four corners.

[3] In order that it might not be necessary for the priests to go between the horns, they left a vacant space of a cubit inside the horns, upon which the feet of the priests might walk.

[4] In the days of Solomon *the altar* measured only twenty-eight cubits by twenty-eight, and the receding and rising of the foundation and circuit and place of the horns, and place for the going of the feet of the priests were so that the place for the pile remained twenty by twenty.

place for the fire was twenty by twenty. And when the children of the captivity came up, they added to it four cubits on the south and four cubits on the west,[5] like a gamma ;[6] as is said[7] (Ezekiel xliii, 16), "and the altar, twelve *cubits* long, by twelve broad, square." It might appear that it was only twelve by twelve, *but* when it says "in the four squares thereof," it is taught that it measured from the middle twelve cubits to every side. And a red line encircled it in the middle,[8] to distinguish between the upper bloods[9] and the lower bloods.[10] And the foundation extended all along the northern and western sides, and took up on the south one cubit, and on the east one cubit.[11]

[5] So that its foundation was thirty-two by thirty-two and the place for the pile twenty-four by twenty-four. We read "four cubits on the south, and four cubits on the west," and thus it is quoted in the sixth chapter of Zevachim (61*b*).

[6] Like a *gamma*. The Greek *gimel*, which resembles our *nun* reversed. It is explained in the place just mentioned that on account of the *shitin* (which were the holes through which the drink-offerings ran down) they added so as to extend the altar to the south and to the west. For before in the days of Solomon, it was held that the "altar of earth" should be solid like the earth—that is, it should not be hollow; and when the drink-offerings were poured upon the top of the altar at the south-western corner they ran down from the altar upon the pavement and flowed into the cistern which was dug there near to the south-western corner close to the altar. It was not in the altar itself, but the children of the captivity added to the masonry of the altar, until this cistern was taken into the middle of the altar, and the holes at the top of the altar opened opposite to it, so that the drink-offerings might run down there. They used to say "the drink is like the food." As the food is consumed upon the altar (that is the offerings which are burnt upon the top of the altar), so also the drink (that is the drink-offerings) is swallowed by the altar. And the text "an altar of earth" is expounded that it be joined to the earth, that they should not build it upon arches or over cavities.

[7] This is a verse from Ezekiel, who prophesied concerning the measurement of the second house [Temple] and of that which is to be in the future. "And the altar twelve:" the measures of the place for the pile are said to be twelve. "In the four squares thereof" teaches that from its middle he measured twelve cubits to every side: so it was twenty-four by twenty-four.

[8] A red line was made round the altar at its middle, five cubits from the base, that is one cubit below the top of the circuit.

[9] The blood of a sin-offering of a beast, and a burnt-offering of a fowl which was sprinkled above the red line.

[10] The blood of all other offerings, which was sprinkled below the red line.

[11] The whole of the altar was in the portion of Benjamin except one cubit (along the south side and one cubit) along the east side which were included in the portion of Judah: but the cubit which was on the east did not extend along the whole eastern side, for when it reached the north-eastern horn, it was all included in the cubit belonging to the horn; and in like manner the cubit taken up on the south did not go all along the south, but when it reached the south-western horn, it was all close to the horn, a cubit. Thus, three corners of the

2. And at the south-western corner[12] there were two apertures like two narrow nostrils, by which the blood poured upon the western[13] and southern[14] foundations, might run down,[15] and become mixed together in the canal, and pass out into the valley of Kedron.

3. Below, in the pavement at that corner,[16] there was a place measuring a cubit by a cubit, and a slab of marble in which a ring was fixed, by which they went down to the foundation[17] and cleansed it. And there was an incline[18] to the south of the altar, thirty-two[19] cubits long, by sixteen broad, and in it on the west was a cavity[20] in which were put the defiled sin-offerings of birds.[21]

4. Both the stones of the incline and the stones of the altar *were* from

altar were in the portion of Benjamin, and the south-eastern corner alone in the portion of Judah: and as Jacob blessed Benjamin, saying, "Benjamin shall ravin as a wolf: in the morning he shall devour the prey" (Genesis xlix, 27), which is interpreted "in his possession the Sanctuary shall be built" [Targum of Onkelos], that which sanctifies the blood must be in no other than the portion of Benjamin, and on this account they did not make a foundation to the altar at the south-eastern corner, because it was not in the portion of the ravener, and the blood was not sprinkled below *the red line* at that corner. And when they made a square frame for the foundation to fill it with stones, pitch, and lead, as we have said, they put wood or some other substance in that south-eastern angle, in order that that angle should not be filled, and afterwards they removed the wood and that corner was left void without foundation. And on this account the middle part of the altar was called the circuit, because it entirely surrounded all the corners, which was not the case with the foundation.

[12] Below in the cubit of the foundation were two apertures.

[13] As the remainder of the blood of the sin-offerings, the blood of which was sprinkled on the inner altar, after all the sprinklings was poured upon the western foundation.

[14] The remainder of the blood of those sacrifices whose blood was sprinkled upon the outer altar.

[15] Through those apertures and become mixed together in the canal for water which was in the Court, thence pass out into the valley of Kedron. And the gardeners bought it from the Gizbarim [or treasurers of the Temple] to manure the soil therewith.

[16] The south-western.

[17] To the hollow (or pit) which was under the altar opposite the place where drink-offerings were ponred out.

[18] Like a sloping bridge. It was made on the south, and by it they ascended and descended from the altar, for they might not ascend by steps because it is written (Exod. xx, 26) "thou shall not go up by steps unto mine altar."

[19] Its length was placed from south to north, and its breadth from east to west, sixteen cubits.

[20] Like a kind of hollow window, a cubit by a cubit. It was in the incline itself and placed on the western side. רבובה, *rabubahr*, is the same as נבובה, *nabubah*, as in the passage נבוב לוחות, "hollow with boards" (Exod. xxvii, 8).

[21] Which remained there until they began to decompose and were afterwards taken out to the place of burning.

the valley Beth Kerem.[22] They dug below the virgin earth,[23] and brought thence perfect stones upon which iron had not been lifted up. For iron defiles by its touch, and by a scratch, it defiles everything.[24] If one of the stones became scratched, it was unlawful, and all *the rest were* lawful. They whitened them[25] twice in a year, once at the Passover, and once at the Feast of Tabernacles, and the Temple once at the Passover. Rabbi Judah said[26] "every Sabbath eve they whitened them with a cloth on account of the blood." They did not plaster them with an iron trowel,[27] least it should touch and defile. For iron was created to shorten the days of man, and the altar was created to prolong the days of man: it may not be that what shortens be lifted up upon what prolongs.

5. And there were rings to the north of the altar,[28] six rows of four each (though some say, four *rows* of six each), upon which they slaughtered the holy sacrifices. The place of the slaughterers was to the north of the altar, and in it eight small pillars[29] with square planks of cedar wood[30] upon them, and iron hooks were fixed to them,[31] three rows to each pillar,[32] upon which they hung the beasts and skinned them upon the marble tables[33] which were between the pillars.

6. The laver was between the porch and the altar, drawn towards the south. Between the porch and the altar *were* twenty-two cubits, and twelve steps were there, the height of each step half a cubit, and the tread a cubit; a cubit, a cubit, and a landing three cubits; and a cubit, a cubit, and a landing three cubits; and the uppermost, a cubit, a cubit, and a

[22] From the valley of Beth Kerem they brought them.

[23] Soil in which they had never before dug.

[24] Any scratch defiled the stones, even though not done by iron.

[25] They whitened them with lime twice a year.

[26] He does not dispute with the first doctor, but adds that on every Sabbath eve they wiped them with a cloth on account of the blood.

[27] He returns to the words of the first doctor, that when they whitened them with lime twice in a year they did not plaster them with trowels such as builders are accustomed to plaster with.

[28] Because they did not tie the two fore-feet of the continual sacrifices to each other, or the two hind-feet to each other (as we are taught in the treatise "Tamid" (ch. iv). Johanan the high priest caused twenty-four rings according to the twenty-four courses of the priesthood to be made. They were fixed in the pavement, *and* made like a bow, into which they introduced the neck of the beast at the time of slaughtering, and fixed the end of the ring in the ground. And they were on the north of the altar because the most holy sacrifices were slaughtered on the north.

[29] Low stone pillars.

[30] Square pieces of cedar wood were upon the pillars.

[31] A kind of hook (*uncinus* in the barbarian tongue). They were fixed in those planks of cedar, and by them they suspended the beast.

[32] There were three rows of hooks one above another to each piece to suspend therefrom the large or small beasts.

[33] Upon these they washed the inwards, because the marble made the flesh cold and preserved it from putrification.

landing four cubits.[34] Rabbi Judah said the uppermost a cubit, a cubit, and a landing five cubits.[35]

7. The doorway of the porch was forty cubits high, and twenty cubits broad. And five carved oak beams[36] were above it, the lower one[37] extended beyond the doorway a cubit on either side, the one above it, extended beyond it a cubit on either side, so that the uppermost was thirty cubits, and a row[38] of stones was between every two *beams*.

8. And beams of cedar were fixed from the wall of the temple to the wall of the porch, in order that it should not bulge.[39] And golden chains were fixed in the roof of the porch, by which the young priests used to get

[34] Thus we read "the height of each step half a cubit," &c., as Rabbi Baruch testifies, that he found in certain ancient corrected manuscripts. This is the explanation:—The height of each step was half a cubit. The tread, that is the breadth of the step, where the feet trod, was a cubit. The second and third step were each a cubit in the tread, that is, a cubit, a cubit, as is taught [in the Mishna] and a landing three. The fourth step was three cubits broad. A *robed* ["landing"] was a row of the pavement, as "surrounded by *robadin* or benches of stone;" on the fourth robed or row in the court," because the pavement was broad without steps. And on this account, it is not said, the tread three *cubits*, but the *robed* or landing, three *cubits*, which is as much as to say a row of the pavement. "A cubit, a cubit:" that is to say, the tread of the fifth and sixth steps was a cubit. "And the *robed*, or landing three;" the seventh step was three cubits broad. "The upper a cubit, a cubit, and the landing four;" the explanation is that the upper step which was that one of the twelve steps which came after four steps each of one cubit *in the tread*, that this upper step was four cubits broad to the porch. Thus all the steps were nineteen cubits from the first to the porch, and three cubits of the breadth of the pavement were unoccupied [חלקה, plane, smooth] from the altar to the commencement of the steps, making twenty-two cubits between the porch and the altar.

[35] Rabbi Judah said, the uppermost landing was five cubits to the porch, because he thought that the steps commenced at a distance of two cubits from the altar.

[36] Figured and painted beams of *melah*, of oak upon which galls, which are called *melin* grow. Thus in Gittin (19*a*) it is considered whether it was lawful to write a bill of divorce with *the melin*, water in which galls have been steeped.

[37] The lower beam rested horizontally upon the lintel of the doorway, which was twenty cubits broad, and the beam projected beyond the doorway a cubit on either side, so that its length was twenty-two cubits; and the second beam which was above it projected beyond the first on either side, so that its length was twenty-four *cubits* and the third twenty-six *cubits*, and the fourth twenty-eight *cubits*, and the fifth thirty cubits.

[38] *Nidbakh*, a row (as in Ezra vi, 4, "three rows of great stones") between each two. These five beams did not touch one another, but a row of stone masonry was between them.

[39] In order that the walls should not lean so as to fall on account of their *great* height, these beams, which extended from one wall to the other, rested upon the two walls so that they should not fall.

up and see the crowns,[40] as is said (Zech. vi, 14), "and the crowns shall be to Helim, and to Tobijah, and to Jediaah, and to Hen the son of Zephaniah for a memorial in the Temple of the Lord." A golden vine was placed at the doorway of the Temple, and supported upon poles, and whoever made a freewill offering[41] of a leaf, a berry or a branch, brought and hung *it* to this *vine*. Rabbi Eleazer, the son of Zadok, it happened once that three hundred priests[42] were employed *in removing* it."

CHAPTER IV.

1. The doorway of the Temple was twenty cubits high and ten broad, and it had four doors, two within and two without,[1] as is said (Ezekiel xli, 23) "the Temple and the Sanctuary had two doors." The outer ones opened to the interior of the doorway to cover the thickness of the wall, and the inner ones opened into the interior of the house to cover *the space* behind the doors, for all the house was overlaid with gold, except behind the doors. Rabbi Judah said: "they were placed within the doorway, and were a sort of folding doors,[2] which turned back upon

[40] Which were in the windows of the Temple.

[41] Of gold, for the Temple, and desired that the gold thus offered should itself be put upon the Temple so that it might all be covered with gold. Of that gold which was offered, there was made according to its value a berry, or a leaf or a cluster, and hung upon the vine.

[42] In consequence of the great weight of the gold which was upon it, three hundred priests were necessary to move it and carry it from place to place. This is one of the places in which the wise men have spoken the language of hyperbole, for there were not really three hundred priests *employed for this purpose*. All that Rabbi Eliezer, the son of Zadok, intended was to make known that a great quantity of gold was offered there.

[1] Two within: in the thickness of the wall towards the inner side. Two without: in the thickness of the wall towards the outer side. The thickness of the wall of the Temple was six cubits, and at the end of the outer cubit of the thickness of the wall were the two outer doors, one on the right of the doorway, and one on the left, each of the doors being five cubits broad. When closed they touched one another and shut the doorway, the breadth of which was ten cubits; and when opened towards the inside they covered five cubits of the thickness of the wall. And two other doors of the same size were fixed at the inner side of the thickness of the wall, and when opened covered five cubits on one side, and five cubits on the other side of the breadth of the wall of the Temple within; and there the wall was not overlaid with gold like the rest of the house, because it was not seen.

[2] Boards of two pieces connected by means of joints; when opened they could if desired be folded back, one upon the other. Thus all these doors, both those which were within and those which were without, were connected by means of joints. And both the doors within and those without were fixed at the end of half a cubit of the thickness of the wall, and five cubits of the thickness of the wall intervened between the outer and the inner doors. Each door was five cubits *broad*, formed of two boards, each two cubits and a half, joined together.

themselves; these, two cubits and a half, and those, two cubits and a half, and the door-post *was* half a cubit *broad* on this side, and the doorpost half a cubit *broad* on that side," as is said (Ezekiel xl, 24) "and the doors had two leaves *apiece*, two turning leaves, two *leaves* for the one door, and two leaves for the other *door*."[3]

2. And there were two little doors[4] to the great gate, one on the north, and one on the south. No one ever entered by that on the south. And it is of this gate that Ezekiel explains as is said (Ezekiel xliv, 2) "then said the Lord unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." He took the key and opened the little door and went into the chamber,[5] and from the chamber into the Temple. Rabbi Judah said, "he went into the thickness of the wall,[6] until he found himself standing between the two gates, when he opened the outer one from within and the inner one from without.

3. And thirty-eight chambers[7] were there, fifteen on the north,[8] fifteen

And when the outer door was opened towards the inside one half of it was folded back upon the other half, and covered two cubits and a half of the thickness of the wall, and in like manner the inner door, when it was opened towards the outside, was also folded back and covered the remaining two cubits and a half of thickness of the wall. [The word which I have rendered "folding doors" is אצטרמיטא, *etstremeta*. It appears to be from the Greek *εκστρεφω*, *to turn back*. In some copies, and in other passages, it occurs as אצטריפומיטא and אסטרומוטא, V. Buxtorf, and Aruch. S. V. Rabbi Lipsitz's note on the passage is, "It is meant to say that each door was made of two pieces connected together by joints].

[3] So that each door was divided into two.

[4] Two little doors, one on the right of the great gate of the Temple and one on its left, at some distance from the gate. Of that on the south it is written, "it shall be shut, it shall not be opened," in the Temple of the future, and certainly thus it was in the eternal house [the second Temple].

[5] This was that chamber which opened into the Temple, and from the chamber he entered into the Temple and went along the Temple as far as the great gate which was at the end of the thickness of the wall within and opened it. He then came to the second gate which was at the end of the thickness of the wall without, and stood within and opened it.

[6] Because he thought that he did not enter from the chamber into the Temple, but from the chamber went in the thickness of the wall of the Temple, until he found himself standing between the two gates, and opened the doors of the outer gate from within and the doors of the inner gate from without.

[7] *Taim=lishkoth*, chambers.

[8] Below where it is reckoned that from the north to south is seventy cubits, it is taught: "the wall of the gallery five, and the gallery three; the wall of the chamber five, and the chamber six; and the wall of the Temple six;" and that the corresponding measurements on the south were similar. And it is not meant that the thickness of the wall of the gallery, and the thickness of the wall of the chamber, and the thickness of the wall of the Temple which was on the northern side was thus, but that the thickness of the wall, with the cavity

on the south and eight on the west. Those on the north, and those on the south, *were* five above five, and five above them ; and those on the west, three above three and two above them. And there were three openings to each, one to the chamber on the right, and one to the chamber on the left, and one to the chamber above it. And at the north-eastern corner, there were five openings ; one to the chamber on the right, and one to the chamber above it, and one to the gallery and one to the little door,[9] and one to the Temple.

4. The lower *row of chambers* was five *cubits broad*[10] and the roof six : the middle six cubits and the roof seven, and the upper seven, as is said (1 Kings vi, 6) "the nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad."

which was between it and the second wall was reckoned. And in the five of the wall of the gallery, and three of the gallery, and five of the wall of the chamber, and six of the chamber, and six of the wall of the Temple, in each one of these five there was a chamber which was the תא, *tha*, so that there were five chambers on the north and also on the south. And over these five were built other five, and five more on the top of them, so that there were fifteen chambers to the north and fifteen to the south. And in like manner on the west, as is reckoned below in its place, the wall of the Temple six, and the chamber six, and the wall of the chamber five, and in every one of these was a chamber, so that the wall was not six *cubits* thick, but the wall with the chamber that was in it was six, and the single chamber that was outside it was six, and the wall of the one chamber which was outside of them with the chamber which was in it was five, behold three chambers. And three other chambers were built above these three, and two above them, behold, eight chambers to the west.

[9] The chamber in which was the northern little door, because by that chamber they entered into the Temple. The teaching is according to the rabbis, as it is said above, the priest "entered to the chamber, and from the chamber to the Temple," and not according to Rabbi Judah, who said "he went in the thickness of the wall."

[10] On the outside of the wall of the gallery, which was the outer wall of the holy place (הקדש) were chambers (יציעים), *i.e.*, additional rooms (גזוזטראות) surrounding the house on three sides, west, north, and south ; and these chambers (יציעים) were lower, second, and third. The lower chamber was five cubits broad, and the *robad*, רובד, or pavement, that was above it, that is the roof of the lower chamber, which was the floor of the middle chamber, was six cubits broad, because the wall of the gallery became narrower as it ascended, and when it reached the pavement, which was above the lower chamber, it receded one cubit, and upon the projection thus formed were placed the rafters of the chamber, so that the middle chamber was broader by one cubit than the lower chamber, namely, by that cubit which the wall receded. And again, when it reached the pavement which was above the middle *chamber*, which was the floor of the third, the wall became narrower and receded one cubit, so that the ends of the rafters could rest upon that cubit by which the wall of the middle chamber projected outwards [towards the interior of the chamber] beyond that

5. And a gallery[11] [or winding way] ascended from the north-eastern corner to the north-western corner, by which they went up to the roofs of the chambers. *He* went up by the gallery with his face to the west, *and* traversed the whole northern side until he reached the west; having reached the west, he turned his face to the south, and traversed the whole western side until he reached the south; having reached the south, he turned his face to the east, and went along on the south until he reached the door of the upper story, for the door of the upper story opened to the south. And at the door of the upper story were two beams of cedar, by which they went up to the roof of the upper story. And in the upper story pointed pieces of wood distinguished between the holy *place* and the most holy. And holes[12] opened in the upper story to the most holy place by which they let down the workmen in boxes,[13] in order that they might not feast their eyes[14] upon the most holy place.

6. The temple was a hundred *cubits* by a hundred,[15] by a height of a hundred. The solid foundation[16] six cubits, and its height forty; a cubit the ornamental ceiling;[17] two cubits the place of dropping;[18] a cubit of the upper chamber, and thus the upper chamber was one cubit broader than the middle, and two cubits broader than the lower chamber. And this is what is said in 1 Kings vi, 6, "for without in *the wall of the house* he made narrowed rests, מגרעות . . . . . that *the beams* should not be fastened in the walls of the house;" that is to say, that the wall was narrowed and wanted one cubit in thickness on the outer side in the pavement of the middle chamber, and still another cubit in the pavement of the upper one, in order that there might be place to put the ends of the rafters of the pavement upon, so that it might not be necessary to fasten them in the walls of the house, to make holes in the wall, and fix there the ends of the beams.

[11] A kind of hollow way by which they went up to the roofs of the chambers. And because a person going up by it made a circuit in going up, and again in going down, it was called מסבה, or winding way.

[12] Windows such as are made in the roofs of upper rooms.

[13] They lowered them in the inside of the boxes by means of a rope.

[14] By seeing the most holy place; but might only do what was necessary, and go up again.

[15] A hundred long and a hundred broad.

[16] Solid and closed masonry to form a foundation for the house, upon which they erected the walls.

[17] The lower rafter of the roof was one cubit thick, and because it was overlaid with gold and painted with beautiful pictures, it was called ביור, *kioor*, *i.e.*, ornamented.

[18] The thickness of the upper rafters, which rested upon the lower rafter, was two cubits, and they were called בית דלפא, *beth dilpa*, because the planks of the roof were joined together by their means. The interpretation is *of joining*, בית לופי, *beth lofi*, the place of joining. And it need not be wondered why the lower rafters, upon which everything rested, should be only one cubit thick, and the upper rafters which had to bear no weight at all were two cubits thick, because the lower rafter, in consequence of being broader than its thickness of a cubit, was strong and able to support the building above it. But the upper

the rafters of the roof,[19] and a cubit the plaster.[20] And the height of the upper story was forty cubits, and a cubit the ornamented ceiling; two cubits the place of dropping, a cubit the rafters of the roof, and a cubit the plaster; and three cubits the parapet and a cubit the scarecrow.[21] Rabbi Judah said, "the scarecrow was not reckoned in the measurement, but the parapet was four cubits."

7. From east to west one hundred cubits. The wall of the porch[22] five, and the porch eleven; the wall of the temple six, and its interior forty *cubits;* the partition[23] space a cubit, and twenty cubits the holy of holies; the wall of the temple six,[24] the chamber six, and the wall of the chamber five. From north to south seventy cubits. The wall of the gallery five, and the gallery three; the wall of the chamber five, and the chamber six; the wall of the Temple six, and its interior twenty cubits; the wall of the Temple six,[25] and the chamber six; the wall of the chamber six, the place

rafters which were not broader than a hand-breadth, or less, had to be made thicker; or the upper rafters were two cubits thick in order to render the roof distant from the lower rafter, because this was painted with beautiful figures, and if the roof had been close to it, the figures would have been entirely unseen and unobserved.

[19] תקרה. The planks which were laid upon the beams were one cubit in thickness.

[20] The mud, and stones, and lime which were put over the planks.

[21] כלה עורב. A sharp plate of iron, like a sword, the height of which was a cubit, was placed on the top of the parapet in order that the birds might not rest upon it, and hence it was called כלה עורב, *challeh oreb*, crow destroyers, because the crows were destroyed by its means.

[22] The thickness of the wall of the porch on the eastern side was five cubits and that of the wall of the Temple on the eastern side six cubits.

[23] The cavity (or internal space) of the Temple was forty cubits *long from east to west.*

[24] The wall which separated between the Temple and the holy of holies was called *tirkisin*, because it shut up the ark and tables of the law which were given at Sinai, טרק, *trak* in the Aramaic tongue, means *shut*, as טריקי גלי, shut the door. *Sin* is Sinai. And the thickness of that wall was a cubit. The wise men could not decide whether its holiness was as the holiness of the interior, or as the holiness of the exterior, and therefore they made in the second house two vails, an outer one and an inner one, and between them a space of a cubit to receive between them the space of the place of the wall, which was one cubit thick [in Solomon's Temple].

[25] We have already explained above that it was not the wall of the Temple which was on the western side that was six cubits in thickness, but the thickness of the wall of the Temple with the void place which was between it and the second wall which was external to it was six cubits; and the thickness of the second wall, which is called "chamber," with the void place which was between it and the third wall, six cubits; and the thickness of the third wall, which was called the "wall of the chamber" with the void place which was between it and the fourth outer wall was five cubits, and the three void places which were between the four walls were the *taim* chambers, and over them were other chambers, as we are

for the descent of the water three cubits, and the wall five cubits. The porch extended beyond it fifteen cubits on the north,[26] and fifteen cubits on the south, and this was called the house of the slaughtering knives,[27] because there they kept the knives. The Temple was narrow behind[28] and broad in front, and it resembled a lion, as it is said (Isaiah xxix, i), "Woe to Ariel, the city *where* David dwelt." As a lion is narrow behind and broad in front, so the Temple was narrow behind and broad in front.

CHAPTER V.

1. THE whole court[1] was one hundred and eighty-seven cubits long[2] by one hundred and thirty-five broad.[3] From east to west one hundred and eighty-seven: the place for the tread of Israel[4] [*the laity*] eleven cubits; the place for the tread of the priests[5] eleven cubits; the altar thirty-two;[6] between the porch and the altar twenty-two cubits; the temple a hundred cubits;[7] and eleven cubits behind the house of atonement.[8]

2. From north to south one hundred and thirty-five. The incline and the altar sixty-two; from the altar to the rings eight cubits; the place of the rings twenty-four; from the rings to the tables, four; from the tables to the pillars, four; from the pillars to the wall of the court, eight

taught above, "on the west three, above three, and two above them," and likewise "from north to south . . . . . the wall of the gallery five," &c., all include the hollow space which was between wall and wall. The whole is as I have explained above.

[26] The wall of the porch was five cubits thick, and the porch *itself measured* ten cubits on the north, and likewise on the south.

[27] Because of the knives which were deposited there it was called the place of slaughtering knives. In the Roman tongue, also, large knives are called *chalpim* [? scalpellum, scalper ?].

[28] Narrow behind on the western side, and broad in front on the eastern side. It is not clear to me how this should be, for "a hundred by a hundred" is symmetrical.

[1] The whole circuit of the court, within which circuit was built the house on its western side, the court and the altar being on its eastern side.

[2] From east to west.

[3] From north to south.

[4] This is what was called the court of Israel.

[5] Called the court of priests.

[6] Explained above at the beginning of Chapter III.

[7] The thickness of the wall of the porch and the interior of the porch, and the thickness of the wall of the Temple and its interior, and a cubit the partition, and the interior of the holy of holies and the wall of the temple on the west, and the chamber, and the wall of the chamber, altogether were a hundred cubits, as is explained in its chapter above.

[8] From the outer wall of the Temple on the western side to the western wall of the court eleven cubits, including the unoccupied space with the thickness of the wall, was called "behind the house of atonement."

cubits; and the remainder between the incline and the wall, and the place of the pillars.

3. There were six chambers in the court, three on the north, and three on the south. Those on the north *were* the chamber of salt, the chamber of Parvah,[9] and the chamber of the washings. In the chamber of salt they put salt for the offering. In the chamber of Parvah they salted the sacred skins, and on its roof was the place of bathing for the high priest on the day of atonement.[10] The chamber of washings *was so called because* there they washed the inwards of the holy *sacrifices* and a winding stair[11] went up from it to the roof of the house of Parvah.

4. Those on the south *were* the chamber of wood, the chamber of the captivity[12] [or of the draw-well], and the chamber Gazith. The chamber of wood, Rabbi Eliezer, the son of Jacob, said, "I forget for what it served." Aba Shaul said, "*it was* the chamber of the high priest,[13] and it was behind the *other* two, and the roof of the three was even.[14] The chamber of the draw-well. There the בור הגולה, the draw-well, was placed, and the wheel put over it, and from thence water was supplied to the whole court. The chamber Gazith; there the great Sanhedrim of Israel sat,[15] and judged the priesthood. And the priest in whom was found

[9] A certain wizard whose name was Parvah built this chamber by means of witchcraft, and it was called after his name. Thus I find. And Rambam has written that he made a hole in the wall in order to see how the high priest performed his function, and that he was killed there.

[10] The five immersions which the high priest had to undergo on the day of atonement when changing from golden garments to white and from white to golden, were all upon the roof of the house of Parvah, because it was hallowed with the same degree of holiness as the court, and the immersions which were on account of the day of atonement were required to be in the holy place (as is written (Levit. xvi, 24), "and he shall wash his flesh with water in the holy place"), except the first immersion, which was not on account of the day of atonement [but was the ordinary immersion required of every priest before going into the court]. And also on all other days of the year no clean person might enter the court until he had been immersed, and hence the first immersion was in the profane part [of the Temple] over the water gate. This was the third gate on the south, and a fountain of water was conveyed there by means of a conduit which came from the fountain Etham, and there the first immersion took place.

[11] Stone masonry turning and winding stairs to go up to the roof of the house of Parvah by a winding way.

[12] So called from a well which they who came up from the captivity [in Babylon] dug there.

[13] This was the chamber of wood; it was the chamber Parhedrin, as we are taught in the beginning of the treatise Yoma: "seven days before the day of atonement they removed the high priest from his house to the chamber Parhedrin."

[14] There was one roof to the three.

[15] In the unhallowed side of it, for the chamber Gazith was half in the holy, and half in the profane *part of the Temple*, and in the half which was in the holy

any disqualification *was* clothed in black and veiled in black, and went out and departed. And he in whom no disqualification was found, clothed in white, and veiled in white, entered and served with his brethren, the priests. And they made a festival, because no disqualification was found in the seed of Aaron the priest. And thus they said, "Blessed be the place [*i.e.* God], blessed be he that no disqualification was found in the seed of Aaron. And blessed be He who chose Aaron and his sons, to stand and serve before Jehovah in the House of the Holy of Holies."

part, it was not possible for the Sanhedrin to sit, because there was no *right of* sitting in the court for any but kings of the house of David only, as is written (2 Sam. vii, 18), "then went King David in and sat before the Lord."